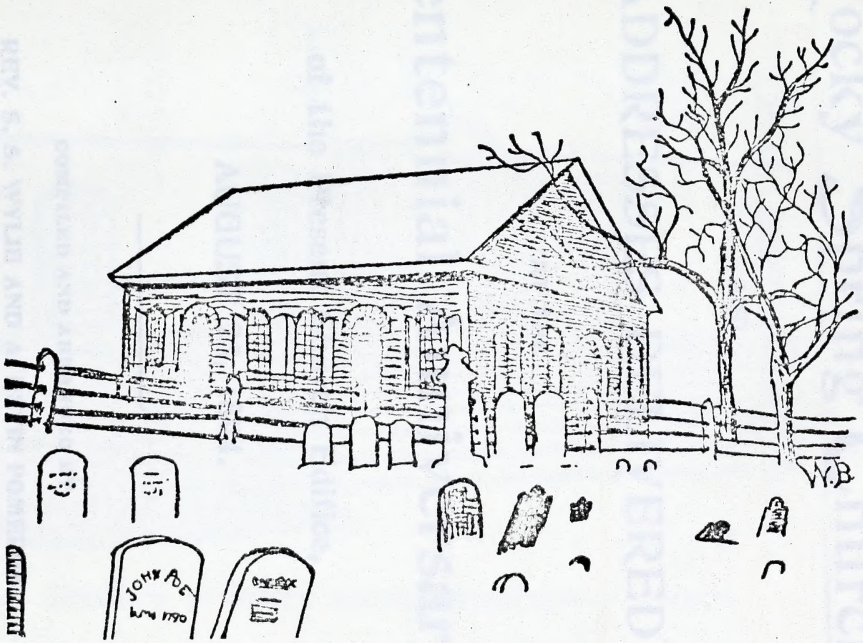
EXTERIOR OF BOCAY SPRING PRESBYTERIAN CHURCH, BUILT 1794




EXTERIOR OF ROCKY SPRING PRESBYTERIAN CHURCH, BUILT 1794.

# HISTORY

OF THE

# Rocky Spring Church

AND

# ADDRESSES DELIVERED

AT THE

# Centennial Anniversary

of the Present Church Edifice,

AUGUST 23, 1894.

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COMPILED AND ARRANGED BY

REV. S. S. WYLIE AND A. NEVIN POMEROY.

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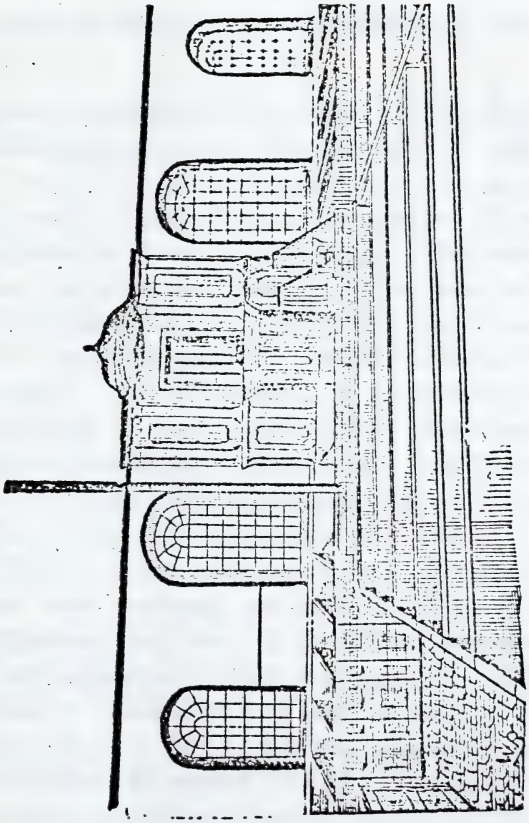

INTERIOR OF ROCKY SPRING PRESBYTERIAN CHURCH.

# CENTENNIAL CELEBRATION ROCKY SPRING PRESBYTERIAN CHURCH.

## HELD AT ROCKY SPRING, AUGUST 23, 1894.

In the early summer of 1894, *The Franklin Repository*, in its editorial page, suggested the propriety of suitably celebrating the centennial of the erection of the present house of worship of the Rocky Spring Presbyterian Church which was completed in the summer of 1794. The importance of its proper observance was brought to the notice of the Presbytery of Carlisle at its June meeting and it was unanimously resolved to appoint a suitable committee to further the above worthy object. Rev. E. Erskine, D. D., pastor of the Presbyterian Church of Newville, Rev. S. S. Wylie, pastor of the Middle Spring Presbyterian Church, and Rev. H. G. Finney, pastor of the Rocky Spring Church, with A. Nevin Pomeroy, editor of *Franklin Repository* and Joshua W. Sharpe, Esq., of Chambersburg, were appointed by Presbytery. This committee soon convened, and appointed Rev. E. Erskine, D. D., Chairman, and Rev. S. S. Wylie, Secretary. Committees were appointed to procure speakers and prepare a programme, on finances and on entertainment.

August 23d, the day appointed, opened beautiful and bright and those interested in the Centennial Celebration felt that the heavens above them were smiling upon them. As early as 7 a. m. teams began to arrive at the church and each minute only increased the number of visitors for the day. Many came on foot, some on horseback, many more in buggies, carriages, hacks, and by 10 a. m. the many public roads, and especially the one from Chambersburg, presented the appearance of a compact funeral procession. At

1 p. m. by count there were seven hundreed conveyances on and near the church grounds and fully three thousand people were massed together in and around this grand old historic spot gathered from far and near. At 10 o'clock the church was crowded to repletion, while hundreds filled the door steps and open windows.

With Presbyterian punctuality the exercises opened at 10 a. m. with the following programme of exercises which had been previously arranged by the committee in charge:

1. Prayer of Invocation, by the Pastor, Rev. H. G. Finney.
2. Singing the 100 Psalm, each line read by the Rev. E. Erskine, D. D., and lead by W. G. Reed, of Chambersburg, standing at the presentor's desk.
3. Prayer by Rev. George Norcross, D. D., Pastor of Second Presbyterian Church, of Carlisle.
4. Singing of the 23d Psalm.
5. History of the Rocky Spring Church by Rev. Samuel S. Wylie.
6. Deceased Ministers of the Rocky Spring Church, by Rev. E. Erskine, D. D.
7. Presbyterianism and Civil Liberty, by Hon. John Stewart, President Judge of Franklin County, Pa.

Recess until 2 p. m.

8. 2 p. m. The Early Scotch-Irish Settlers of the Cumberland Valley, by Dr. W. H. Egle, State Librarian at Harrisburg, Pa.
9. Early Founders of the Presbyterian Church in America, by Rev. Thomas Murphy, D. D., of Philadelphia, Pa.
10. Impromptu Address—Some Lessons from the History of this Church, by General and ex-Governor James A. Beaver, of Bellefonte.
11. Development of Pennsylvania Presbyterianism, by Rev. R. M. Patterson, D. D., Editor of *Presbyterian Journal*, Philadelphia, Pa.
12. Old Families of Rocky Spring, by William P. Stevenson, of New York City.

13. Singing—"Blest be the Tie that Binds."
14. Closing Prayer, by Rev. Dr. George Shearer, Secretary of the American Tract Society, New York.

All the above addresses and historic papers were requested for publication. Those which were furnished to the Committee of Publication, consisting of Rev. S. S. Wylie, are given in the after pages of the history and published in the order of their delivery. It is hoped that a generous public will aid in a laudable effort to put in permanent form much historic matter, which has never as yet been printed, and may arouse a new interest in these old churches of our valley so rich in history, in noble men and women, and in their influence on future generations. W.

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## HISTORY OF ROCKY SPRING CHURCH.

READ AUG. 23, 1894.

As we to-day stand in these presence and amid these historic surroundings, there is only one voice, which is neither the present or the future but of the omnific past which speaks and says in the words of the Inspired Pensman, "call to remembrance the former days," "I said days should speak and multitude of years should teach wisdom," "remember the days of old the years of many generations." "Ask thy fathers and they will tell thee." "Walk about Zion and go round about her." "Tell the towers thereof." "Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following. For this God is our God forever and ever." Beautiful as well as noble sentiments are these. Those Holy Pensmen were ever pointing that Ancient people to the past, to the deeds, history and achievments of their fathers, from which they draw their noblest sentiments and highest inspirations to a better life. Cer-

tainly do I wish and hope that the reading of and better knowledge of the history of this church and all the services of the day, would lead us to these reflections. First—How little we have which is due to ourselves, what a rich legacy we have received from the past. Second—That men have lived, fought and died for us. Third—That as every advance makes a new advance easier, we ought to far excel them in material, intellectual and spiritual attainments. Fourth —To a spirit of gratitude and praise to God for the noble record which lies behind us and a desire to commemorate this grand centennial day by raising up some worthy Ebenezer. We are acquainted with no spot in this ancient Kittochtinny Valley, around which cluster more hallowed and interesting associations than the venerable Church of Rocky Spring, the history of which I now proceed to give. For the sake of convenience I divide the history into three periods: First—Early Formation Period; Second—Period of Greatest Prosperity; Third—Period of Decay.

The first period extends from the beginning of the church to the pastorate of Rev. John Craighead in 1768. The best date for the organization of Rocky Spring Church is 1738, but as there are no records in existence of such an organization the exact date never can be named beyond the possibility of a doubt. The date of organization of all these old churches stretching through our valley is involved in much obscurity. The old Donegal records give us no direct information and the early sessional records, if there ever were any, are not now in existence. Many of these churches never were organized in the modern sense of that term, they simply grew. The fact that the first church was erected in the autumn of the following year does not militate against the above for we know congregations to-day are organized a considerable time before securing a house and especially was this true at that early date when their private houses and the outspreading forest trees were generally used as temples of praise. The following points as the Presbytery records

show that there was much dispute and delay in selecting a suitable site for the building, are to be kept in mind in determining the date of organization. As early as 1730 there were a few isolated settlements in this valley such as at the Falling Spring, Chambersburg, between Middle Spring and Shippensburg at the Big Spring and at other points nearer the Susquehanna. When in 1734 the Samuel Blunston license system of title came into effect and the Proprietary Government encouraged immigration, and the peaceful attitude of the Indians, together with the fertility of the soil, caused a rapid influx, so that in 1736 Roop speaks of settlements extending from the long crooked river to the Potomac. And with the exception of a few Germans at Greencastle and Welsh at Welsh Run they were all Scotch-Irish or their immediate descendants and this was true of the whole valley up to 1750. We are not to overlook the fact that the uniform custom of these early settlers was to avoid the choice limetone lands and the towns and settle along streams such as the Conedogwinet and at springs; to select the higher slate lands such as lie adjacent to this church. And it cannot be disputed that in 1738 there was quite a settlement of people between Rocky Spring and and Strasburg and around the present town of Strasburg, and between this point and Chambersburg. Among many others the following can be named, viz: James and Samuel Henry, John Hastin, Francis and Samuel Jones, William Baird, Matthew and Robert Patton, and James Culberson." These elevated slate lands being their choice we find, as might be expected, that one of the first arrangements of these early settlers was to have the Gospel preached to them. They importuned the Donegal Presbytery for supplies, so that in 1734 Rev. Alexander Craighead is ordered over the river for three Sabbaths. He is ordered over a second time. In 1735 Rev. John Tompson was to perambulate along the Conedogwinet. In 1736 Rev. Samuel Gelston was ordered to Opekan, Va., Conestoga and Cone-

dogwinet. In 1736 supplies are sent for the first time to the Conococheague settlement. When you remember that at the meeting of Presbytery at Pequa, October, 1738, a commissioner from Hopewell congregation which, I will show included Rocky Spring Church, complained to Presbytery that the people of Falling Spring, organized 1737, are about to encroach upon them in erecting their house of worship and the year following, as the Presbytery records show, the privilege was granted them to erect their log church at the Rocky Spring. Putting all these facts together can any one doubt that the old theory that this congregation, as well as the Middle Spring, was not organized until 1739, or as most all authorities hold until 1740, is not correct, rather in 1738 if not indeed earlier those noble, God-fearing men gathered these gospel-hungry people together and in the quiet of their plain home, and under the shade of the outspreading trees invoked the divine favor and pointed them to "the Lamb of God which taketh away the sins of the world." The first pastor of this church in connection with Big Spring and Rocky Spring was the Rev. Thomas Craighead. The earlier historians of this church, such as Nevin, Lane and others, held that Rocky Spring had no settled pastor until 1768, when Rev. John Craighead was appointed over them. This is altogether incorrect. In more recent years the Rev. John Blair is assigned as the honored first pastor. Now I wish to lead you another step back to the Rev. Thomas Craighead. This I am aware is a much disputed point. The following reasons would seem to justify such conclusions. The Presbytery record of Donegal held at Derry church, November 17, 1737, (mark this record) a call was presented to Presbytery by the people of Hopewell for the services of Mr. T. Creighead—which was accepted by him, but he was not installed for almost one year, until the second Tuesday of October, 1738. The reasons were two: First—The difficulty in settling boundary between Pennsborough and Hopewell congregation, and Second—Because on Saturday night pre-

vious to the communion, without consulting his session, he suspended his wife from church privileges because she would not live in peace in the same house with her daughter-in-law. We are to remember that the Presbytery records designate these churches by the name of Hopewell—derived from the township formed in 1735 by a line drawn across the valley at the Great Spring– all east to be called by the name of Pennesboro and west by the name of Hopewell.—The churches of Silver Spring and Carlisle first took their general name of Pennesboro from the township—one being upper and the other lower and the Conococheague by east and west, lower east and lower west, so Hopewell was distiguished by lower and upper from the flow of water. The reasons for believing that Rocky Spring was then called with the other two Spring churches by the *general name of Hopewell* and with *Middle Spring* by the name of *Upper* Hopewell are these. 1st.—At the time Rev. Thomas Craighead became the settled pastor over the Hopewell Charge or in Oct. 1738, Presbytery at Pequa,—Robert Henry a commissioner from Hopewell complained that the people of Falling Spring are about to encroach upon Hopewell congregation. This was in the matter of erecting a house of worship at Falling Spring—the old Presbytery rule being ten miles apart. Now the boundary of Middle Spring or Upper Hopewell as is declared never extended beyond Herron's branch one mile east of Orrstown and fully eight miles from Falling Spring. Now would it not be perfectly absurd for Robert Henry the most prominent member of Middle Spring Church, as the John Blair sessional records show, to go to Pequa and make complaint to Presbytery that Falling Spring is about to encroach upon Hopewell if Hopewell simply meant as men declare Middle and Big Spring. Why Middle Spring is thirteen miles from Falling Spring and the south and south-west boundary of Middle Spring is eight miles from Falling Spring. But if Hopewell included Rocky Spring

then his conduct is quite clear. Falling Spring was encroaching on Rocky Spring less than five miles distant. This man Robert Henry, had a remarkable zeal in this matter—so much so that he became involved in trouble with Presbytery in reference thereto. His zeal I explain for these two reasons. First.—He was remarkably loyal to his minister Rev. Thomas Craighead and was the main instrument of his settlement over the Hopewell Charge. And Second—James Henry, who is supposed to be his brother, was a member of the Rocky Spring Session but a short time after this and he would therefore feel a special interest in the rights of that church. Third—Rev. Richard Webster whose history as you know covers this period of our churches' history and its minister declares that Rocky Spring was called by the name of Upper Hopewell. Fourth—On page 189 of Donegal records in recording supplies appointed to Lower Hopewell makes this record on the margin where an abstract of all Presbyterial business is given: "Upper and Lower Hopewell the former Rocky and Middle Spring and latter Big Spring." Fifth—That the name of Rocky Spring does not appear upon the records for many years after this and if it was not designated by Hopewell, how was it known? All the above is important in ascertaining what is implied by the people of Hopewell that it included the three churches. That Rev. Thomas Craighead preached here is evident further from the fact that the co-temporaneous pastors preached for two, three or four congregations. Rev. Samuel Cavin preached to the four appointments of the Conococheague. Sixth—By the words of the call—"A call was presented to Presbytery by the people of Hopewell for the services of Mr. T. Craighead" (Page 153 of Donegal records.) Seventh—The author of the history of Franklin Co. says the first pastor was Rev. Thomas Craighead. Eighth—Rev. Richard Webster who evidently examined the records of Presbytery with great care and a most reliable historian in speaking of Rev. John Blair

says "then those churches had been served by the Rev. Thomas Creaghead." The pastorate of Rev. Thomas Creaghead over the Spring Churches was very brief—about seven months, from October, 1738 until the latter part of April, 1739. At the June meeting of the Donegal Presbytery 1739 he is reported as having died. The theory handed down in reference to his death is that at the close of a communion service at the Big Spring and at the close of a remarkable sermon for which he was noted, he sank down in the pulpit from exhaustion after exclaiming, "Farewell, farewell." Like Moses of old his natural strength was not abated though he was called in Presbytery "Father Creaghead," and that his grave is unknown to this day. He was a stirring preacher—indeed a revivalist—whose pulpit ministrations were greatly blessed of God in all the various fields of labor he occupied. Cotton Mather, Freetown, Mass., his first pastoral charge in this country speaks of him in these striking words, "That he was a man of an excellent spirit and a great blessing to the plantation. A man of singular piety, meekness and industry in the work of God All that are acquainted with him have a precious esteem of him and if he should be driven from among you it would be such a damage, yea such a ruin as is not without horror to be thought of." It is a fortunate thing that out of the wreck and ruin of the past that the sessional records of Mr. Blair's ministry at Middle Spring have been preserved, which are perhaps the oldest sessional records of any church in the valley. Otherwise his relation to this church would have been enveloped in darkness. I quote in full of sessional records, page 2, Dec. 27th, 1742. "The minister and elders of Big Spring, Middle Spring and Rocky Spring met at Middle Spring in order to settle the division of the minister's labors among the three congregations. It is unanimously agreed that the minister's labors be equally divided in a third part to each place, as being most for the glory of God and the good of the place. Also, upon the motion of the elders of

Big Spring, it is left to them, the people and Mr. Blair to converse among themselves in respect to the subscriptions of the Big Spring congregation. Appointed that the session of each place meet every second Monday of their turn of sermon. Agreed that each session send a member to Presbytery or Synod in their turn beginning with Middle Spring. Agreed that none be published in order to marriage until they make application to the minister or some of the session. Concluded with prayer." This session book shows that these three sessions quite frequently met afterwrrds as at this time, for business. Rev. John Blair was never a member of Donegal Presbytery, but of the New Castle Presbytery. So the Donegal records in no way help us either as to the beginning or end of his pastorate over these churches. When he ended his ministry at this place cannot now be exactly determined. The New Castle Presbytery records which alone could authoritatively answer are not in existence or at least cannot be found. The time of his pastorate according to Webster, Sprague, Nevin, is the latter part of 1748 or on December 28, '48. The reason for their belief is due wholly to the fact that the sessional records referred to above stops with that date. After no little study of this point I place the dissolution of the pastorate at a much later date and for the following reasons: First—In October 5, 1745, he bought a large farm of 212 acres from Thomas and Richard Penn, the patent for which he had recorded in 1753 and sold it to Samuel Rippy, Shippensburg, in 1760. Second—I quote from an old receipt of steepens, now in my possession: "Sept. 11, 1757. Received from John Johnston, two pounds, two pence, which appears to me to be in full of steepens due Rev. John Blair. Signed David Megaw." He was collector and this indicates that he left about that time and they were settling the salary due him. Third—Sprague, Alexander, Webster and others all agree that the reason for his leaving the springs was due to the incursions of Indians, but any one conversant with that period knows that between

the settlers and Indians there were no outbreaks in 1748. We all know after the disastrous defeat of Braddock, July 9, 1755, and the retreat of Dunbar, the tardy, this valley in every part, and especially this part, was swept by fire and sword, the scalping knife and tomahawk of an exultant savage foe. When thirteen hundred and eighty-four refugees were huddled together in Shippensburg, and seven hundred families left this valley for York and Lancaster counties; when men between this spot and Strasburg plowed their fields with their guns strapped to their plows, and reaped their harvests with their rifles set against the nearest tree, Mr. Blair, with his family, would then have to flee in 1755 for their lives. Fourth— No historian of this life gives the least hint of what he did or where he spent his time if he left in 1748 to 1757, the date of his next pastorate. Is it likely that this man in the prime of his manhood and in the full possession of his many talents would have remained in idleness those nine years? From such facts the best conclusion is that he left this valley in the Autumn of 1755 and in those unsettled times the pastoral relation was not dissolved until 1757 when he accepted a call to the Fags Manor Church. After remaining there for ten years, occupying the position vacated by his gifted brother, Samuel, he became Professor of Divinity in Princeton College. Rev. Blair lived at Middle Spring in the centre of his large field of labor on a farm near the Middle Spring now owned by W. S. Ziegler. He married a Miss Denborrow, of Philadelphia, and lived in a style altogether above his plain parishoners. He was a great untiring worker. He was frequently absent from his important work at the Springs and engaged in revival work and preaching tours in Virginia. He was a gifted writer and Dr. Alexander says of him: "As a theologian he was not inferior to any man in the Presbyterian church." It is no exaggeration to say that he was one of the most gifted and eloquent men who ever filled the pulpit of the Springs Churches.

Rocky Spring Church no doubt had occasional supplies

during the period between the pastorates of Rev. John Blair and that of Rev. John Creaghead in 1768. It was a very unsettled period and many were the vacancies throughout the Presbytery during that time. It was during this first formative period that the first house of worship was erected at Rocky Spring Church. The following is the action of Presbytery: "Conococheague, Nov. 16, 1739. A supplication being presented and read requesting the committee's concurrence that the meeting house be erected at the Rocky Spring and hearing a great deal on both sides of the question the committee observing that proper methods were fallen into some time ago to regulate this affair and a report of the good issue being made by Rev. Creaghead and a commission from that people together with several other circumstances too tedious here to insert, do agree and conclude that the house for public worship be erected as near to the Falling Spring as conveniently as may be. Concluded with prayer." While a number of sights are claimed on which this original church was erected, yet the best information I can now command, places it in part on the ground now occupied by the present building with the eastern side running parallel with the graveyard fence and nearer to it than the present building. It was doubtless about thirty-five feet square when originally erected. There was the same relation to points of compass as the present building, with front towards the south. It was constructed of rough logs, one and one-half stories high, with one row of windows on lower floor. Soon proving too small for the congregation an addition was formed by constructing of logs a small square building attached to it on the south and extending one-half the length of the main one, the roof of the main building was extended over it and the wall between the two was sawn away. No windows were in this extension. A similar addition was also made and joined to the other south side of the main structure. I do not know what Sir Christopher Wren or some of our modern architects would think of this building.

I rather suppose they would say that it was certainly a lop-sided affair. It is not likely that any provisions were made for heating this house when first erected which was in accordance with the custom of the day. The study house made provision in part for that. Afterwards these stoves, now in use, in the present house, were purchased and heated the old log church. Shortly after the construction of this log church there was erected a small, rough-log house built fifteen feet square. Some say it joined the church on the north side but the best memories place it some distance to the north-west of it and on the ground occupied by the road which runs north of the church. It had a wide fireplace with large wooden chimney and could with propriety be called either a study house, a session house, a saddle house, or a school house as you please, for it was put to all these uses and stood for nearly a century. The ground floor of this old church will be shown to-day together with the names of the pew holders. Such was the house of worship which echoed to the eloquent and stirring appeals of Creaghead, or the classic diction of Blair. We have no fear of exaggeration when we say there was no lofty spire, no chime of bells, no stained glass windows, no upholstered seats, no pipe organ, no large reception room in the basement for grand soirees and church festivals. Mother earth the floor, benches were the seats, smooth peeled saplins were the rafters, clap boards were for the roof with a presentor's desk beneath and a goblet-shaped pulpit, tacked to the ceiling, on which lay a well worn copy of the Scriptures, either Glasgow or Louden edition, and Rouse's version of the Psalms. These completed the furniture. Oh! were it standing to-day what a precious relic of the past it would be. How delightful to visit this sacred spot, join the worship and after services return home with some of its worshipers. To see the men with their home-spun hunting shirts and moccasins, and from necessity practicing

"He scorns exotic food and gaudy dress,

Content to live on honest fare in peace,
Sweet to the taste his unbought dainties are,
And his own homespun he delights to wear.

Yes, my friends, when we look back to this far distant period of a century and a half, it was these plain, honest, hard working men and women with their zealous, self-sacrificing pastors, who by faith, by prayer, by honest and manly toil and by victory over difficulties to which we are strangers, laid the permanent foundations both of church and state. All glory to God and all honor to these fathers. "Other men labored and ye have entered into their labors."

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## PART II.

From the commencement of the pastorate of Rev. John Creaghead, 1768 to the year 1815, at the close of the stated supply of Dr. John McKnight. This period of forty-seven years was the most important in the history of this church during which time it attained high water mark of prosperity. It was the golden age of this church. At this time the distracted condition of the churches of the valley over the Old and New Side controversy had practically died out. The Indian troubles no longer came to the front, peace having been patched up between the French and the English. The people were returning from the Eastern counties to again occupy their homes, and ships were bearing their precious fruitage of immigrants from the Old to the New World. Each of the three Springs congregations now called pastors of their own. Big Spring has Dr. Duffield, Middle Spring Dr. Cooper, and on April 13, 1768, Rocky Spring has appointed over it by the installation act of Presbytery Rev. John Creaghead called at a salary of £100, not all of which however is paid in money. He had been called the previous year, in April, 1767, accepted in October, and installed as

above. Rocky Spring was his only pastoral charge and next to Rev. Nelson the longest in the history of the church, a period of thirty-one years. Mr. Creaghead was a tall, handsome man, with rather dark hair and possessed a musical voice. His sermons were well prepared, forceful and persuasive and without manuscript delivered with a power and eloquence which few men possessed. In his disposition he was mild, affable, and peculiarly winning. Every one knew him and he knew everybody in all the region. His powers and fine humor made him the favorite of all with whom he came in contact. I here take occasion to speak of his home which stood one-half mile north-east of this church, a large farm the main part of which is in the possession of Mr. Samuel Wingert. It was built of stone the walls of which were destroyed in 1875. It is thus described. It was a grand old building with walls two feet thick, bent and curved inward considerably, from the occasion of fire, the interior having been twice entirely burned out during the occupancy of Rev. Creaghead. It had great stone chimneys, four flues in the east and a large, open, wide chimney place in the west end with space enough to boil apple butter, bake, boil soap and butcher. A long porch extended in front. During his day this house was headquarters for the clergy and eldership of all the surrounding congregations. Drs. King and Cooper, Revs. Lang, Dougal, Steel and Linn were frequent visitors. The social and elegant manners of Rev. Creaghead and wife made this place one of constant resort by the members of his congregation. The tea and quilting parties. The three-cornered parlor was often the scene of a merry, social throng after the husking frolic or apple butter boilings.

Besides being a member several times of the General Assembly and sent by the General Assembly to several important missions, he stands out especially conspicuous in the cause of the Revolution. Belonging as he did to a noble Scotch family, and living as he did in those stirring days of

'76, his noble soul burned with indignation against the wrongs perpetrated on the early colonists. By both voice and example he lead his people in that patriotic cause. In thrilling tones he exhorted his members to stand up boldly and let their slogan cry, "God and liberty forever ring from mountain to mountain." All seemed to be overcome but one old lady who cried out, "Stop, Mr. Creaghead! I just want to tell ye again if ye have sich a purty boy as I have in the war ye will na be so keen for fighting, quit talking and gang yourself to the war. Yer always preaching to the boys about it but I dunna think ye'd be very likely to go yourself; first go and try it." But the reverend gentleman did go and acted both as captain and chaplain and acquitted himself bravely on many a fild of battle as we no doubt will hear to.day. He was at times subject to periods varying from a few days to many months, of great mental depression, bordering at times upon insanity. A like trouble afflicted his friend and colaborer, Dr. Cooper, of Middle Spring. Then he would rise from these periods of mental gloom and manifest a fervency in declaring the gospel and a zeal in his ministry among the people which was a surprise to all. But this disease brought this noble patriot and soldier of the Cross to a premature grave. On April 9, 1799, the pastoral relation was dissolved and in a few days, April 20, he passed into eternity at the early age of fifty-seven. His body rests under that slab, covered by thyme in that quiet enclosure of the dead, the only one of all these pastors who sleeps among those to whom they ministered. Did space allow many other things crowd upon me for utterance in reference to this servant of God—the grandest man who ever stood in this sacred desk. His tablet well records he was a faithful and zealous servant of Jesus Christ. He was a broad man, a financier, a patriot and a preacher.

After a vacancy of two years a call was presented to Presbytery for the pastoral services of Rev. Frances Herron, which he accepted and he was ordained and installed

over Rocky Spring Church, April 9, 1800. He was thoroughly consecrated to his work and his preaching was with such unction and power that the impenitent in all parts of his large field of labor were convicted and brought to Christ. Bible and Catechetical Classes sprang up and in a spiritual sense as well as numerically the congregation grew. It is probable the congregation attained its greatest strength and prosperity during his ministry. It was a great loss to Rocky Spring, but a greater gain to First Church, Pittsburg, when he, after ten years, accepted the latter's call. Had he remained and given his grand mind and heart to the work as unreservedly as he did in the great metropolis of Western Pennsylvania, no one here can doubt but that things would be different to-day.

Soon after his removal a call was presented by the Rocky Spring Church to the Rev. John McKnight, D. D. Mr. McKnight refused to accept the call but acted as supply for four years, until 1815, when he accepted the Presidency of Dickinson College. At the time he acted as supply to Rocky Spring and until his death he owned and lived in the property in which Mrs. W. L. Chambers now resides. The records show that it was in the township of Guilford, bounded by lands of Joseph and George Chambers and Philip Berlin, containing about fifteen acres. Dr. McKnight was a very superior man, and this congregation was fortunate in having his ministrations among them for four years. His leaving them was regretted by all, while some became so much discouraged as to say that they would never attempt to call another pastor. A fine portrait of this man hangs in the reception room of the Presbyterian Historical Society of Philabelphia. In this picture he wears his gown and bands and while his face is by no means handsome, it possesses the beholder as of one possessed with great force of character and high born manhood.

It was during the second period of the history of this church that this present house was erected, the centennial of which we celebrate to-day.

The present church building is located on the brow of a small hill, and can be seen, owing to its peculiar situation, for several miles, as one approaches it by the various roads leading thereto. At the foot of the hill issuing from out rocks is a large spring, from which the church takes its name. As is well known in the history of the early Presbyterian churches in Pennsylvania, nearly all were located close by large springs.

The present edifice was built by Walter Beatty. It is of brick upon a stone foundation, and in size sixty by forty-eight feet, and eighteen feet to ceiling. It is entered by a door on the south side; although there are two doors on the east and one on the north side at the end of the aisles in the church. The inside corresponds somewhat to the exterior of the edifice. The aisles are paved with bricks, while the floors of the pews are boarded. The pulpit is old fashioned, of a circular form, above it being an oval-shaped sounding board or canopy. This is entered by a staircase, towards which a passage on each side with a railing leads. With the exception of the old-fashioned table, the chancel does not contain either benches or chairs. These probably have been removed or taken away as relics. The pews are high, straight-backed, long and narrow, and unpainted. All have pasted upon them the names of former occupants. We found standing in the church two ten-plate stoves, which seem to be almost as great relics of the past as the church itself. The pipes extending from these old time heaters pass up into the ceiling and out through the roof, there being no chimneys on the church; and it is surprising to us that the edifice has not burned down long ago. At one end of the ceiling near the entrance on the south side, is a square opening which gives admittance to the loft. This is reached by means of a rude ladder, which is left in the church. This ladder has afforded an opportunity for "the write-your-name-on-the-wall idiot," and, consequently, all around the walls of the church are the vulgar effusions of the modern vandals.

The indignation which this causes in the minds of the thoughtful visitor, destroys, in a great measure, the feelings which would otherwise occupy the mind while examining this ancient church. The ceiling is arched in the place where the walls and ceiling meet. There is placed all around the room a narrow strip of board, which togother with the edges of the window cases, is painted blue, similar to the painting on the pulpit. This church interior, as your fathers saw it in the autumn of 1794, so you see it to-day. No painter's brush or carpenter's hand has been laid on it for a century. Surprising fact! Undergone less change than any other church building in this country. Many others are older in Philadelphia, and other parts of the country, but as it was then, so to-day. A souvenir, a keepsake from your fathers. The only changes wrought by the hand of man were those necessary to its preservation, new wooden steps, new roof in 1825, in 1863, and the present slate roof put on in 1885, and provided for by Joseph Gilmore. This church as it is now, with its almost perfect roof, walls and foundation would stand for another century. May the Divine Hand so order it. Then may your children's children celebrate a second Centennial. Just prior to the erection of this edifice a warrant was taken out by the trustees and the land, for the congregation, was then for the first time surveyed. The following is the wording: "Warrant for five acres granted to George Matthews, Esq., James McCalmont, Esq., James Ferguson, Esq., James Culberson, Esq. and Samuel Culberson, Trustees for the congregation, including the Rocky Spring Church, Nov. 6, 1792." During the Revolutionary War of this period I hesitate not to say that this was one of the most patriotic congregations in the valley. In proof I have gathered from some imperfect lists, viz: one general, four colonels, twelve captains, and a like number of other officers, and in a list of the members prepared after the war, there were only one or two men who had not been soldiers of the Revolution and for many years

after. All the members of session had held important positions in the Continental Army. A list of the soldiers follows: Samuel Culbertson, colonel 6th battalion, Cumberland County Associators, 1777; lieutenant colonel 4th battalion, May 10, 1780. James McCalmont, major of the 5th battalion, July, 1776; major of 6th battalion, 1777; major of 4th battalion, May 10, 1780. John Wilson, adjutant 6th battalion, 1777. William Ramsey, private, Captain Armstrong's company, December, 1776; ensign, 3d company, 6th battalion, 1777. Robert Peebles, colonel of battalion of Associators, July, 1776. Robert Miller, on committee of observation, July 12, 1774. Robert Culbertson, captain 5th battallion, 1776. James Gibson, captain 4th battalion, January, 1777. John Rhea, lieutenant 5th battalion, January, 1777. William Huston, captain 2d battalion, September, 1776; captain 6th battalion, 1777; captain 5th company, 6th battalion, January, 1778. Rev. John Craighead, private in Captain Samuel Culbertson's company, Colonel Armstrong's battalion, December, 1776. Joseph Culbertson, Robert Stockton, and James Reed were privates in the same company. Samuel Patton, captain in Col. Armstrong's battalion, July, 1776; captain 3d company of 6th battalion 1777; captain 2d company of 4th battalion, May 10, 1780. George Matthews, captain Colonel Armstrong's battalion, December, 1776. John McConnell, lieutenant in Captain Matthew's company, December, 1776; captain in 8th battalion, 1777; captain in 4th battalion, May, 10, 1780. William Beard, William Waddle, William Kirkpatrick, Robert Caldwell, John Machan, James Hindman and John Caldwell were privates in Captain Matthew's company, December, 1776. Joseph Stevenson, first lieutenant, 8th battalion, 1778. Albert Torrance, first lieutenant 8th company, of 8th battallion, 1777, and lieutenant in 8th battalion, March, 1778. Joseph Caldwell, lieutenant 1st company, 4th battalion, May 10, 1780. John Caldwell, ensign 1st company, 4th battalion, May 10, 1780. James Culbertson, captain 3d company, 4th

battalion, May 10, 1780. Reuben Gillespie, lieutenant 3d company, 4th battalion, May 10, 1780. John Beard, ensign 3d company, 4th battalion, May 10, 1780. William Beard, John Beard, Hugh Wylie and James Walker were privates in Captain William Huston's company in January, 1778. Samuel Henry, private in Lieutenant Albert Torrance's company, 8th battalion, March, 1778. Thomas Kinkead, private Captain Samuel Patton's company, 6th battalion, in July, 1778. Of others who served in the War of the Revolution, although we have only their subsequent military titles, were Colonel James Armstrong, Captain James Sharpe and Captain Alexander Culbertson. Others there were on the list who went to make up that army of Scotch-Irish patriots whose services in the War of the Revolution made independence possible.

These veterans after the war would attend church wearing their cocked hats, breeches and swords, and hang the former on pegs around the wall. This scene must have been quite animated and military. The same noble record may be recorded of this people in protecting their homes against the skulking savage foe. The name of the intrepid Major James McCalmont, his remarkable skill in Indian warfare, his daring bravery, his hairbreadth escapes, constitute a page of real history more wonderful than the imagination could paint. And here we see that "truth is stranger than fiction." At the close of this period the congregation was very large and numbered three hundred and eight heads of families. The people invariably came on horseback and rode long distances, from Culbertson's Row, Greenvillage, near Orrstown, Roxbury, Strasburg, St. Thomas, along the base of the North Mountain for many miles and all intermediate points. A list of the membership at that period is given in the History of Franklin County, but as it records the names of one hundred and thirty men and only seven women it is undoubtedly incorrect. The communion seasons were then grand, impressive occasions. The neighboring pastors always assisted. Four days, from Friday until Monday after-

noon, would be occupied. After the sermon and the fencing the table by the pastor, and receiving their tokens of good standing at the hands of the trusted elders, table after table would be filled and vacated by the voice of song, usually the 116th Psalm, "I'll of Salvation take the Cup," each table addressed by a different minister. It was no uncommon experience for darkness to overtake these faithful worshipers before they would reach their homes. The intermission between the services of the Sabbath was spent in exchanging the salutation of the day under the trees on all sides of God's house, so different from the nude condition of this rocky hill to-day. The pastor and session would meet in the study house for consultation. The young people would invariably wind their way down over the rocky declivity to the gushing waters from the rock.

"Blest sight it was to mark that godly flock,
At intermission, grouped throughout this wood;
Each log, each bench, each family upping block,
Some grand dame held amidst her gathered brood.
Here cakes were shared, and fruits, and counsel good;
Devoutly spoken 'twas of crops and rain,
Hard-by the church the broad-brimmed elders stood,
While oe'r that slope did flow a constant strain
Of bevys springward bound or coming back again.

Ah, luckless wight, whom gallantry did press,
Fast by that spring, to stoop him often low,
And serve, with cup up-dipped, and bland address,
The gathering fair, whose multitude did grow!
Her first cup hath drunk, and off does walk;
Her then to follow fain he must forego,—
With some far happier swain he marks her talk,
While he must stoop, and grin, and water all the flock."

## PART III.

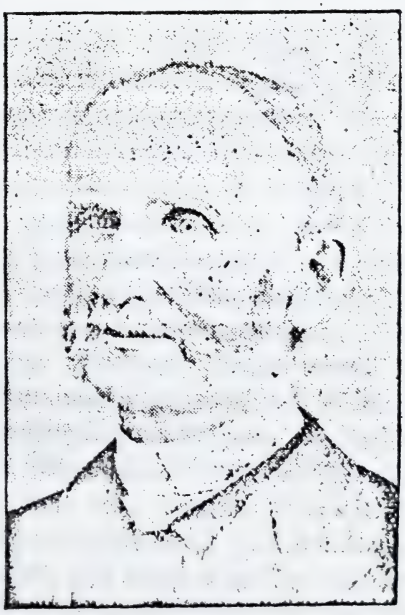
From the year 1816, or the ministry of Rev. John McKnight, until the present time—this third period of the Rocky Spring Church opens with the ministry of Rev. John McKnight—it seems remarkable that so little is known and no proper biography of this worthy man of God has ever been preserved. The few facts of his life I have been able to glean are given below. The exact time and place of his birth and place of education are now not known to the writer. He was born in New York City, likely in the year 1789, the son of Rev. John McKnight, D. D., his predecessor at Rocky Spring. He was licensed by Carlisle Presbytery September 16, 1811, and pastor of Rocky Spring Church from November 13, 1816, to January 20, 1836; Pastor of St. Thomas from 1824 to 1836; organized Fayetteville during 1833, and stated supply of same for six years, from 1830 to 1836. He was dismissed to Presbytery of Lewes, and in 1839 united with the New School branch of the Presbyterian church. In 1840 stated supply to Rehobeth Church, Maryland. In 1846 pastor of New School church, Hamitolsville, near Philadelphia. He is marked W. C. in New School minutes of 1857, died July 29, 1857, and burried at Montrose, Susquehanna county, Pa., aged sixty-eight years. He married the daughter of Joseph Chambers, Esq., and owned and lived on the farm recently sold by John Schlichter to the Land and Improvement Co., of Chambersburg, Pa. The older people and their children have ever spoken of him in the highest terms, except that he became a New School man. That he was a faithful, laborious under-shepherd is evident from the length of his ministry of twenty years and the wide extent of his field of labor. But many things blocked the way to a prosperous ministry. For many years there was much sickness and the Great Enemy thinned the ranks both of great and small. Emigration to the west and removals to Chambersburg and other places were severe, while his own

ministry lacked concentration. He preached at Strasburg, Rocky Spring, St. Thomas and Fayetteville. After a brief interval of four years, during which time the church was supplied by the farmer-preacher, Rev. Robert Kennedy, of near Welsh Run, whose relationship to the church was that of stated supply.

Rocky Spring and St. Thomas churches called the Rev. Alexander Kilpatrick Nelson and on May 30, 1840, he was installed pastor of these churches where he remained until April 10, 1873, after a pastorate of thirty-three years and at the ripe age of four score he honorably lays aside the Gospel Armor. Rev. Nelson has the honor of sustaining the longest pastorate of any minister in the history of this church. With equal propriety he was the most humble, quiet, unassuming and self-denying of all these worthies who stood in this sacred desk. One word could be emphasized all through his life, not brilliancy, but faithfulness; "be thou faithful until death and I will give thee a crown of life,"—a fit epitaph. An illustration in point. He was always both regular and punctual in filling his appointments no matter what was the weather or the number present. On one bad Sabbath only the sexton appeared, but Father Nelson went through all the services as though a congregation was present. It so happened that the sexton sunk into a deep sleep but the reverend gentleman completed his sermon and the services as though nothing unusual had occurred. That he was of a yielding, self-denying disposition is illustrated in the fact that he was called on a salary of $400, and that during all these long years not a dollar increase was ever asked by him or granted by the congregations. When you take into thought that his pastorate extended over the Civil War when prices of everything were much inflated and currency depreciated sixty per cent., the fact that there was an endowment fund which brought in $250, to aid in payment of salary, that the congregation was quite numerous, that it was, for its numbers, one of the wealthiest in the valley—there

were four families worth $100,000 each—you have an illustration here of what the Bible means when it warned the Jews "not to muzzle the ox which treadeth out the corn."

Soon after the resignation of Rev. A. K. Nelson the Rocky Spring and St. Thomas churches presented a call to the Rev. Samuel C. George and he entered upon his duties as pastor on November 25, 1875, and continued the acceptable pastor of this charge for nearly twelve years, until February 10, 1887. The writer has only a few facts at hand relative to Rev. George. He was reared and educated in Western Pennsylvania, graduated from Allegheny Theological Seminary, licensed by the Presbytery of Allegheny in 1860. In 1862 he was sent out by the Board of Foreign Missions as a missionary to Bangkok, Siam. He returned to his native land in 1873 on account of the delicate health of his wife, who died a few years after. He resigned in 1887, and soon after he became the pastor of the Presbyterian Church of Unionport, Ohio, where he remained as pastor until 1893, where he now resides.



REV. H. G. FINNEY.

The present pastoral relation between the Rev. Henry G. Finney and this charge was formed in 1888 whose bow still abides in strength amongst this people. For a number of years Rev. H. G. Finney preached as supply to the Presbyterian Church of Fayetteville. This good brother, with his worthy family, is so well and favorably

known in this community that any special reference to him and his work as pastor of this church would be unnecessary at this time.

It was during this third period of the history of Rocky Spring Church that the St. Thomas Church was organized. No regular organization was formed until the summer of 1824, when the petition of the people of Campbellstown and its vicinity petitioned to be organized into a separate church, which was referred to Messrs. Denny, Elliott and McKnight who granted the same. However, preaching by stated supplies had previously been granted by Presbytery from 1810, and for fourteen years they employed the services of the McKnights, father and son. St. Thomas Church has ever been, since its organization, associated with Rocky Spring in one pastoral charge, and the people, with the exception of Rev. A. K. Nelson, have never enjoyed the advantages of a pastor residing among them. Their pastors since 1824 until the present have been the same as at Rocky Spring.

At the present tim the roll of membership of this church (Rocky Spring) scarcely numbers half-a-dozen, and the most of these are aged, infirm women living in Strasburg. The question may well be asked, whence the causes of this remarkable decay and almost extinction of church membership. These causes are many and of long standing, running back to the commencement of the present century. First—Emigration to the towns. Formerly Presbyterians loved the country but now town and mercantile and professional life are preferred. Emigration to Western Pennsylvania, Ohio, and further west, have told heavily on this church, especially in the period from 1820 to 1830. Second—Sickness and death have played a necessary part in this decadence. Some people relate that from 1820 to 1824 was a period of epidemic, of fever of a most fatal kind, so that at times it was difficult to find enough well persons to attend to the sick and bury the dead. Many heads of families were thus called away, among these at least three elders: Captain

Samuel Patton, Charles Cummins and William Cummins. The congregation was much weakened thereby. Third—Financial troubles. In the early part of this century prices were inflated and, as is generally true, many persons went heavily in debt. Afterwards there was great depreciation of land property on account of the cheaper and richer lands of Ohio and other states and many of the farmers of the Rocky Spring Church were compelled to sell their farms for one-fourth of what they cost and move elsewhere. Fourth—The character of the immigrants. Generally the German type and not naturally congenial to the Scotch-Irish element, and they at once began to establish churches of their own faith. The Rocky Spring farmers would sell out in almost every instance to a man from one of the eastern counties who were wont to often boast that they would dig out the Scotch-Irish with their silver spades. 5th—There was a want of adaptability and congeniality between the old Scotch-Irish type of Presbyterian of this church and the people of the surrounding communities. In this community the feeling between these two classes was very intense. Sixth—Very many of these older aristocratic families never entered the marriage relation and hence became extinct. This was especially marked of the Wilsons, Gilmores, and to a certain extent, of the McClellands. At the same time the wealth and farms of the community became unduly concentrated in the hands of a few. Seventh—Not one of all these pastors, from the Rev. John Creaghead down to the present time—unless we except Dr. Herron, whose place of residence is in doubt—either lived or identified himself with the immediate community. It was manifestly contrary to the highest interests of this church that all these worthy men should live four miles distant in Chambersburg. It cannot now be doubted that if this people years since had built a parsonage at the church for their minister, modernized their church, held prayer meetings, and especially a Sabbath School, and shown an interest in the spiritual welfare of this community,

things would present a different aspect to-day. Even at this late hour if some man of both wealth and consecration would be inspired of this grand occasion and moved of God to erect a manse and chapel and place in it a man who would live with the people, and adapt himself to the people, and if he had a little of the German blood in his veins all the better. I say that Ichabod need not be written on this house. Why should this church die when two summers since there was a Sabbath School of seventy-five scholars and teachers, the first and only school in its history.

It may be well to correct a false impression which is generally held in this community in reference to the future title and disposition of this church property, which is, "that it should never pass out of the possession of the Presbyterians as long as grass grows and water runs." In answer to this I quote here the 25th Section of the Constitution of this church adopted May 6, 1796: If in the course of procedure of Divine Providence it should hereafter so eventually happen that the congregation of Rocky Spring should come to be dissolved from being a society, and should be so considered by Presbytery and their own mutual agreement, finding themselves divested of all probable hope of retrieve, then, in that hopeless situation, the then existing trustees are hereby empowered to dispose of the Glebe lands with the church and other improvements that now are or may be thereon erected, to any other society who may be disposed to purchase the same for a house of worship. But the purchasers must be bound never to suffer the said church to be converted to any other purpose than a place of worship, and also the graveyard to be ever continued for that purpose and no other.

The following is a list of the ministers who were born in and raised in Rocky Spring Church, viz: Rev. John Boyd, whose father was an elder and died in 1770, and is buried at Rocky Spring; Rev. James Patterson, born in latter part of last century, son of Nicholas Patterson, was a pastor in Philadelphia, and died many years ago; Rev. Charles Cum-

mings, son of Charles Cummings, born latter part of last century, pastor in New York state, died three years since at Muscatine, Iowa; Rev. Charles P. Cummins, son of John Cummins, pastor at Dickeson Church, died at Brookville, Pa., twenty-five years since; David Hays Cummins, son of Alan Cummins, pastor of Covetingon, Tennessee, and died in 1871; Rev. Samuel B. McClelland, son of John McClelland, and now pastor of Presbyterian Church at Grand Junction, Iowa; Rev. Samuel Wilson, son of John and Sarah Wilson, born in 1754 in Letterkenny township, pastor of Big Spring Church from 1757 to 1799, when he died aged forty-five.

The following list of Elders presided over the spiritual interests of the church, at the time the church was organized: Robert Boyd, George Mitchel, Robert Stockton, James Henry, John McKennie. Later were John Boyd, Robert Shields, Robert Brotherson, Robert Anderson; these were prior to 1800. Later, Samuel Culberson, Mr. Grimes, Charles Cummins, Joseph Culberson, Samuel Patton, William Cummins, Moses Kilpatrick, Matthew Patton, John McClelland, John Hunter, David Wilson, William Gillan, William H. Anderson, and Dr. W. A. Hunter, in all twenty-two names. Two of these, David Wilson and William Gillan acted as elders also of St. Thomas church.

The three noted presentors in the history of this church are Robert Swan, who led in the service of praise for fully thirty years; Joseph Stevenson, who was clerk in Dr. Herron's ministry, and John McClelland, father of Thomas McClelland, from 1835 to his death in 1859, or twenty-four years.

The following is a list of Trustees and Collectors, or both, as both positions were often held by one man: James McCalmont, Samuel Culberson, James McConnel, Samuel Culberson, James McConnel, Joseph Culberson, John Beard, Robert Brotherton, George Matthews, William Waddel, John Eaton, John Wilson, Joseph Swan, Samuel Patton, Joseph Stepheson, Robert Stockton, John Finley, John Fergason, Thomas Beard, John Kerr, James Wilson, Matthew Patton,

Robert Gilmore, William McClelland, Robert Anderson, John Hunter, John McClelland, David Over, Wm. Gilmore, Wm. H. Anderson, Joseph Gilmore, William A. Hunter and Thos. A. McClelland. Those who acted exclusively as collectors of stipends were James Breckenridge, James Boyd, John McConnel, John Wilson, Moses Kirkpatrick, Samuel Ligate, George McElroy, Robert Anderson and Charles Allison.

When the congregation was large their administration of the temporal affairs of the congregation was quite elaborate. They divided the congregation into eleven districts, each of which had what they called a committeeman and his collector.

The following article of agreement between the Trustees and pewholders, an original copy of which will be found today among the archives, is interesting illustrating the strict business-like methods of these old fathers:

"THE Seat Numbered —, which belongs to the Presbyterian Society in their church near Rocky Spring, is now rated at —— per annum from and after the first of November, in the year of our Lord one thousand seven hundred and —. AND WHEREAS, —— of —— township, doth now agree with the said Society, by their agents, and giving his note, obliging himself to pay thereon the sum of —— yearly and every year for the use of —— of said seat, in two equal payments, on the first Mondays in May and October, in each year, as in said obligation is duly set forth: THEREFORE, the said —— is hereby vested with a right and title to the due and orderly use of —— of said seat, and his part thereof bears the same proportion to the whole of said seat, which the aforesaid yearly payment he stands bound for, bears to the whole annual price of the seat. And said right is hereby granted to continue to him, his heirs and assigns, so long as he or they standeth bound and doth punctually pay the said yearly sum of —— in time and manner as he the said —— hath obligated himself to do. PROVIDED, that he or they do also, in other respects, conform him or themselves to the rules of the said Society.

WITNESS the Names and Seals of the Agents of said society. Done at Rocky Spring this —— day of —— one thousand —— hundred and ——."

The grave yard hard by was used as a place of burial at a very early age in the history of this church. A feeling of awe pervades our mind as we wander over the resting places of those who lived more than a century ago. Here sleep the dust of many brave spirits who freely ventured their all to secure that precious freedom we now enjoy. Here rest those who first settled on these hills and valleys which now surround us on every side, and whose ax woke the stillness of the primeval forest, who cleared these fields now waving with luxuriant harvests. All around us lie the brave men who amid the wilds of this almost uninhabited land built here a house for the worship of the Most High and disseminated through our most remote settlements the hallowed principles of the religion of Christianity. Time would fail me to enumerate the Creagheads, the Robertsons, the Cumminses, the Boyds, Burns, McConnells, Beards, Culbersons, Wilsons, Gilmores, McClellands. A mighty host of the dead which no man can now number, only known on that day when the trump of the arch-angel shall sound, and all who are in their graves shall hear His voice. The quaint inscriptions on many of these stones are quite striking. On that of John Wade:—

"Remember man as you pass by,
As you are now so once was I.
As I am now, so must you be,
Remember man that you must die."

Of all these old families who formed this church and now sleep in this city of the dead, I suppose the Wilsons were the most interesting. They were one of the largest families and the greatest land owners, had the largest and finest horses and were the most quaint, old-fashioned people in the community. Six of them would invariably ride to church,

David in front, followed by Moses, and the others would fall in line, all single file, Sarah bringing up the rear. They would enter the church the same way. After services they would speak to their neighbors and friends and after awhile David would get his horse and start home and the rest would follow single file, though he was never known to say to any of the rest it was time to leave.

This church is fortunate in having some legacies left it both for the support of the gospel and for the proper keeping of the graveyard. Funds amounting to about $6,000 were left by Matthew Patton to sustain preaching at St. Thomas, Rocky Spring and Strasburg as they now are. This fund is now in the safe keeping of W. D. Dixon and Thomas A. McClelland.

What now should the record of one hundred and fifty-six years make upon us to-day. First—The ravages of time. What names, families, generations passed into eternity. "Your fathers, where are they, and the prophets, do they live forever?" Second—When we see the follies and mistakes of these your fathers what occasion of thoughtfulness and humility. I said days should speak and multitude of years should teach wisdom." Third—Under what obligation of gratitude to Almighty God are you placed by such a view of the past; such a fruitful old vine of God's right hand planting from which such rich clusters of Eschol grapes have been gathered by individuals, families, churches, this community, this valley, and our beloved land should call for the songs of praise and should cause more than one devout, tender heart to-day to exclaim, "Here I raise my Ebenezer."

Oh, brethren, standing in the light and glory of this closing hour of the nineteenth century and encompassed with such a great crowd of witnesses seated in glory, shall we not, ministers, elders, members of Christ's living church dedicate ourselves to the great work laid at our feet. "Now unto God the Father, Son and Holy Ghost be praise in a world without end. Amen.

## SKETCHES OF DECEASED MINISTERS.

BY REV. E. ERSKINE, D. D.

Assembled as we are this morning within these venerable walls, once filled statedly with thronging worshipers, and echoing to the earnest proclamations of Gospel truth by able, devoted and patriotic ministers of the Word, but now for many years quite deserted and desolate, the words of the prophet naturally suggest themselves to us. "The fathers, where are they? and the prophets do they live forever?"

As the goodly proportions of this church edifice erected a century ago, and the long list of pew holders of that period —one hundred and seventy-nine—go to show, large congregations were wont to assemble here. As the fathers, generation after generation, passed away, and their mortal remains lie sleeping in yonder congregation of the dead, one of the most interesting and important inquiries for our consideration to-day is, where are their children, and their children's children? whither are they dispersed? and why is it that their places have not been filled from the generations that have come after them?

One fact is gratifying, and that is that while the fathers are no more, and the children have so generally dispersed, that yet the line of the prophets has remained quite unbroken. This only affords another illustration of the tenacity of the life of a Presbyterian Church.

While the question as to who was the first minister or pastor of this church is involved in some uncertainty, it is not only possible, but I may add, it is even probable, that the Rev. Thomas Craighead, the first pastor of the Big Spring Church, and the first pastor of any church this side of the Susquehanna river, ministered to this people statedly for a time. This inference is based chiefly upon the fact that after supplying the people of the Conodoguinet, i. e. of Pennsboro and of Hopewell, for six months, in 1736, he

was invited the following April, (April 10, 1737), to supply the people of Hopewell. And shortly afterwards a call was made out by the people of Hopewell and accepted and his installation ordered to take place November 17, 1737, but the "Presbytery finding some inconvenience in reference to the situation *of one of their meeting houses*," the installation was delayed until October 13, 1738. As all west of the line run from the North to the South Mountain in 1735, by way of the Big Spring was called Hopewell, and all east of it Pennsboro, the people of Hopewell would include not only Big Spring and Middle Spring, but also Rocky Spring. And the fact that there was trouble about the location of one of their meeting houses, implies that they had two or more such places of worship; and the further fact that Robert Henry, a commissioner to Presbytery from Hopewell, complained October 17, 1738, that the people of Falling Spring were about to encroach upon Hopewell congregation. This could hardly be said of Big Spring or Middle Spring on account of the distance between them and Falling Spring, and did relate more probably to the more contigous place of worship, Rocky Spring. Some confirmation is afforded of this view from the further fact that two persons of the same name, viz: James and Samuel Henry, were pew holders here in 1794. Further confirmation is had from the statements of an intelligent writer, signing himself "K. H." in the *Presbyterian* of January 15, 1853, to wit: "The congregation beyond the river which first settled a pastor was Hopewell, called also Upper and Lower Hopewell, the meeting house being first built at the Great Spring, but with services divided with Middle Spring and Rocky Spring." He also said "Rocky Spring barely had its meeting house ready when their good minister, Father Craighead, was called away." From all these facts, which are a matter of record, we naturally conclude that Thomas Craighead probably was the first stated minister of the people of Rocky Spring.

## REV. THOMAS CRAIGHEAD.

The Rev. Thomas Craighead, reverently styled in the Presbytery of Donegal, Father Craighead, belonged to a family of ministers now extending through six generations. His father, Rev. Robert Craighead, a native of Scotland and pastor of Donoughmore, in the north of Ireland, for thirty years, and afterwards Minister to Londonderry at the time of the great siege by the papal forces of James II, where he continued until his death in 1711, besides being an earnest evangelical preacher was the author of several publications of a highly evangelical and practical character. His brother, the Rev. Robert Craighead, Jr., was a man of equal or greater prominence than his father. Thomas was born and educated as a physician in Scotland. His wife was the daughter of a Scotch laird; but afterwards, with his wife's approbation and in obedience to the dictates of his own conscience, he abandoned the medical profession, read theology and was ordained as a minister of the Gospel. He was a pastor for ten or twelve years in Ireland, and for the most part of that time at Donegal. By reason of the oppressive enactments of the government, and the persecuting spirit of the Established Church, Mr. Craighead, with a large number of ministers and people, despairing of any permanent relief, emigrated to America. He settled first in Freetown, in the colony of Massachusetts in 1715. In 1724 be became a member of the Presbytery of New Castle, and pastor of White Clay Creek, and preached every third Sabbath at Brandywine. He was Moderator of the Synod of Philadelphia in 1726, and was present at the adoption of the Westminster Confession and Catechisms in 1729. He accepted a call to the Church of Pequa and united with the Presbytery of Donegal in 1733. In 1735 he was appointed to supply the people of the Conodoguinet—Pennsboro and Hopewell—and in 1737 he was called by the people of Hopewell, including what came to be known as Lower and Upper

Hopewell, Big Spring and Middle Spring, and most probably also Rocky Spring, over whom he was installed October, 1738. His pastorate here was of short continuance. He was a man well advanced in years, yet with his mental faculties in full vigor and his fervor and impassioned eloquence unabated. He died at the close of a communion season in April, 1739, expiring in the pulpit, and lies, tradition says, buried under the present church edifice at Big Spring. Mr. Craighead was a man greatly respected for his talents and attainments, and much esteemed by his brethren for his piety and genial disposition. His preaching was remarkably earnest and evangelical. He was active as an evangelist and did much in the way of gatherings and building up churches. His theology was strictly of the type of the Westminster Assembly's Confession of Faith, which he held in the highest reverence. He was a man, wrote Cotton Mather, the distinguished minister of Boston, by reason of his acquaintance with him while in Freetown, "of an excellent spirit, and a minister of singular piety, meekness, humility and industry in the work of God." After he was settled over the people of Hopewell, though now of advanced age, he still preached with all his usual fervor and impressiveness. Under his ministry the people were often greatly moved and when dismissed were unwilling to disperse. At such times he is represented as continuing his impassioned discourses with his audiences melted to tears. It was on one of these occasions, at the close of a communion season in the church of Big Spring, when having preached until quite exhausted, and not being able to pronounce the benediction, he waived his hand, and exclaimed, "farewell, farewell!" sank down and expired in the pulpit. Mr. Craighead left four sons and one daughter, Thomas, a farmer at White Clay Creek, whose daughter Elizabeth married Rev. Matthew Wilson, the father of the Rev. Dr. J. P. Wilson, pastor of the First Presbyterian Church of Philadelphia. John, who settled four miles south of Car-

lisle, and whose descendants still possess the paternal estate, and some of whom are doubtless with us to-day. Jane, the only daughter, who was married to the Rev. Adam Boyd, for forty years pastor of the Presbyterian Church at the Forks of the Brandywine. From him Mr. Cross of our Presbytery, the son of Rev. Boyd Cross, is a descendant. Andrew, who died unmarried at White Clay Creek, and Alexander, who became a talented and eloquent minister, the originator of the Associate Reformed and Covenanter Churches in Eastern Pennsylvania, and who afterwards, by reason of having offended the Governor of the Colony of Pennsylvania and many of his ministerial brethren by the publication of advanced sentiments on civil liberty as early as 1742, went south and settled at Sugar Creek, North Carolina, where he had much influence in the origination of the Mecklenburg Declaration of Independence. He died greatly respected as a minister and citizen in the year 1766, and his descendants are found scattered over the South and South-west section of the country, many of them attaining to positions of honor and influence.

## REV. JOHN BLAIR, D. D.

The next minister in charge of Rocky Spring Church in connection with Big Spring and Middle Spring was the Rev. John Blair. Soon after the withdrawal of the New Side party from the Synod of Philadelphia in 1741, Hopewell, which seems to have included the churches of "The Three Springs" and the New Side portion of Derry, Upper Pennsboro, Conococheague and parts of other congregations, sent a request to the New Side Presbyteries of New Castle and New Brunswick, for supplies and Reverends Campbell and Rowland were sent to visit them and organize them so far as was thought advisable. In 1742 Mr. John Blair, a licentiate of the New Castle Presbytery was sent to take charge of Big Spring, Middle Spring and Rocky Spring

Churches. He was a younger brother of the Rev. Samuel Blair and was born in Ireland in 1720, came to this country when quite young, and settled with his father near Brandywine Creek in Chester county, Pa. He and his brother received their classical and theological education as had Rowland and Campbell, under William Tennant at the Log College at Neshaminy, Bucks county, Pa., the history of which has been recently written by our friend Dr. Murphy, who is with us here to-day. He was ordained pastor of the congregations of the Three Springs, Big, Middle and Rocky, December 27, 1742. Mr. Blair continued pastor of these churches certainly until 1748, and most probably until 1755 or 7. In 1757 he accepted a call to the church at Fagg's Manor, Chester county, Pa., made vacant by the death of his distinguished brother, Rev. Samuel Blair. Here he continued for ten years, taking the place of his brother, both as pastor of the church and principal of the classical school which his brother had conducted with eminent success and great usefulness. In this position he had charge of the education and religious training of a number of young men who afterwards attained to great distinction and usefulness. In 1767, after Dr. Finley's death as president of Princeton College, a sum of money having been left to that institution for the support of a Professor of Divinity in it, Mr. John Blair was chosen to that position. This appointment he accepted and removed from Fagg's Manor to Princeton. He was also chosen Vice President of the College and was its acting President until Dr. Witherspoon accepted the presidency of the same in 1769, just one hundred years before the acceptance of the same office by another distinguished Scotchman, Rev. James McCosh, D. D., LL. D. On account of the insufficiency of the funds to support Dr. Blair as Professor of Divinity, apart from the other positions which he had filled and from which his support was partly derived, which were now occupied by Dr. Witherspoon, Mr. Blair felt constrained to resign his position and accepted a call to

Wallkill, Orange County, N. Y., where he died at the early age of fifty-one. Mr. Blair's ministry in the churches of the Three Springs was very acceptable and profitable to the people, and during his pastorate he made visits down into Virginia in 1746, and prior to that time, preaching with great power and marked effects in various places and organizing several new congregations, leaving wherever he went abiding impressions of his learning, piety and eloquence as a preacher. Dr. John Blair, and his brother Samuel Blair, were among the very foremost preachers of their times. Dr. Archibald Alexander expressed the opinion that Dr. John Blair, for sixteen years pastor of the churches of "the Three Springs, as a theologian was not inferior to any man in the Presbyterian church in his day." President Davies spoke of his brother, Rev. Samuel Blair, "as the incomparable Mr. Blair," and said "that in all his travels in Great Britain he had heard no one equal to him either as to the matter or manner of his preaching. Dr. John Blair is spoken of in the *Presbyterian Magazine* of that time, "as a judicious and persuasive preacher and that through his preaching sinners were converted and the children of God edified. Fully convinced of the truth of the great doctrines of grace he addressed immortal souls with a warmth and power which left a witness in every breast." Though he sometimes wrote his sermons out in full yet his common method of preaching was from short notes. His disposition is said to have been uncommonly patient, placid, benevolent, disinterested and cheerful. He was too mild to indulge in bitterness or severity, and he thought that the truth required little else than to be fairly stated and properly understood to accomplish its saving results. Those who did not relish the savor of his piety, nor accept of the truth as proclaimed by him, were still drawn to him on account of his amiability and moral excellence, and revered him as a great and good man. He was also an intelligent and sincere believer in that system of doctrine set forth in the Westminster Standards and highly

approved of the Presbyterian form of church government, and regarded them as most favorable to the promotion of true religion and for the preservation of the peace and unity of the church. Mr. Blair married the daughter of Mr. John Durburrow, of Philadelphia. The Rev. John Durburrow Blair, of Richmond, Va., was his son. His daughter was married to the Rev. Dr. William Linn, who was born over here in Lurgan township, near to Roxborough, and became one of Dr. Blair's successors as pastor of Big Spring Church and was for twenty years one of the collegiate pastors of the Reformed Dutch Churches and one of the most eloquent preachers in the city of New York. The Rev. Dr. John Blair Linn, pastor for a short time of the First Presbyterian Church of Philadelphia, was his grandson, a very prodigy of talent, learning and poetic genius. Dr. John Blair Smith, president of Princeton College and Dr. John Blair Hoge, of Virginia, were descendents of his, Francis P. Blair, of the *Globe* at Washington, and father of the late Montgomery and General Frank P. Blair, were of this same family of Blairs. He was the author of a treatise on Regeneration; a treatise on the Nature and Use of the Means of Grace and of two or more controversial works on the ecclesiastical questions of his day, the title of one of which is, The Synods of New York and Philadelphia Vindicated. He was very prominent and influential in the synods of his time.

## REV. JOHN CRAIGHEAD.

After an interim of from ten to thirteen years, during which time the church was dependent on supplies, Mr. John Craighead became the next pastor of Rocky Spring. Mr. Craighead was the son of Mr. John and Rachael B. Craighead who settled four miles south of Carlisle. His father was a grandson of the Rev. Thomas Craighead. He, Rev. John Craighead, was born in 1742. He graduated at Princeton College in 1763, and was a class-mate of Dr.

Cooper, of Middle Spring; studied theology with Dr. Robert Smith, of Pequea, Lancaster county, Pa., and was ordained and installed pastor of Rocky Spring Church, April 13th, 1768. Here he continued his ministry with great faithfulness until 1789, when his health failed. He resumed his work after a year's rest and recuperation, and died April 20, 1799, at the age of fifty-seven, and is buried in the Rocky Spring graveyard. The people erected a suitable memorial and inscribed upon it the date of his installation and death, and added, "He was a faithful and zealous servant of Jesus Christ." Mr. Craighead in addition to being an earnest and faithful preacher of Christ and His great salvation, was a zealous patriot in the war of independence. He is noted in history for his earnest and patriotic appeals to his people during the Revolutionary struggle, and for his services as Captain and Chaplain of a company formed out of his own congregation, in response to his patriotic appeals at a solemn crisis in the war when the whole male portion of the congregation rose to their feet in token of their readiness to embark in the defense of their country. It is said again, that in the early days of the Revolution he assembled the people of a remote part of his congregation under the extended branches of a majestic oak tree, in front of the dwelling of one of his parishioners, a Mr. Sharpe, and there in thrilling tones addressed them in behalf of American Independence, beseeching them to stand up boldly in their country's cause, and to let their slogan cry, for "God and liberty," ring from mountain to mountain. As a proof of the patriotic spirit thus infused, it is stated "that the list of the members of Rocky Spring Church at the time of the erection of the present church edifice, a century ago, eleven years after the close of the war, reveals the historic fact that nearly every male member of that date had served in the War of the Revolution." What a list of names is found in the roll of honor which has been preserved in the archives of the State, of those who served in the war of independence from this congregation.

Their surviving descendants will have no difficulty in asserting their claim to be enrolled as sons or daughters of the American Revolution. A sermon is preserved in the Presbyterian Historical Society preached before Col. Montgomery's battalion, August 31, 1775, by Mr. Craighead on Courage in a Good Cause, which was well adapted to inspire all to whom it was addressed with courage and resolution in the cause of Independence. There were stirring scenes on these grounds in those days. Here it was, after most earnest appeals from the pastor, that a full company of men assembled and were organized, and with their young and handsome pastor as their chosen Captain, marched away for the scene of conflict, at that time in New Jersey. Mr. Craighead was married to the daughter of the Rev. Adam Boyd, in Lancaster County, at whose house he stayed over night when on his way with his company to join the army in New Jersey, at which time he first made her acquaintance. They were married at the close of the campaign. His wife survived him and died in Carlisle in 1802, at the age of seventy-three, leaving no children. The Rev. Dr. Martin of Chanceford, York county, Pa., a man of good judgment and rare intelligence, said of Mr. Craighead, that he was a man of talent, a fine scholar, an excellent preacher, specially able in scripture illustration, and always emerging from his melancholly spells, spells of occasional deep gloominess, with increased light and power as a preacher.

## REV. FRANCIS HERRON, D. D.

The Rev. Francis Herron, who became a very conspicuous minister in his later years, succeeded Mr. Craighead. He was born, educated, licensed, ordained, and installed pastor all within the bounds of the Presbytery of Carlisle. He was the son of John Herron, a ruling elder in the church of Middle Spring. He was born June 28, 1774. His parents were of the Scotch-Irish race, and like all that people, were

noted for their devotion to the Presbyterian faith and worship, and ardent friends of civil and religious liberty. Francis was early consecrated to God, trained up in a Christian household and under the ministry of the Rev. Dr. Cooper. He entered Dickinson College, pursued a regular classical and scientific course under the presidency of Dr. Nisbet, with a view to entering the ministry, and graduated May 5, 1794. He at once entered upon the study of theology under the direction of his pastor, Rev. Dr. Cooper at Middle Spring, and was licensed to preach October 4, 1797. Soon after his licensure, accompanied by the Rev. Matthew Brown, a class-mate and subsequently a brother-in-law, Mr. Herron, set out upon a missionary tour to the west on horseback by way of Pittsburg. Mr. Herron went as far as Chillicothe, Ohio, traveling for days through unbroken forests, the course to be pursued being indicated at times only by a foot path or by blazes upon the trees. For days he journeyed without finding any human habitation or shelter, and for two nights he encamped near what is now the town of Marietta, Ohio, with the Indians. On his return Mr. Herron stopped at Pittsburg, then a village of less than two thousand inhabitants, and with but one church building, a rude log structure, which stood upon the lot where the first Presbyterian Church now stands. In the keeper of the hotel where Mr. Herron lodged, he found an acquaintance whom he had known east of the mountains, at whose solicitation he preached to a congregation of less than twenty people. This was Mr. Herron's first introduction to the people of Pittsburg, with whom his after life became so fully identified. This was the period of the great revival which prevailed so extensively among the churches of Western Pennsylvania at the beginning of the present century and which had a great influence in moulding and giving type to the piety and religious activity of the churches in all that region of the country. Mr. Herron was induced to visit a number of the churches in which a deep religious interest at the time

existed. He entered into the work most heartily and was greatly blessed and strengthened spiritually himself, while his labors proved eminently acceptable and useful to the churches visited. Among the congregations visited were those of Dr. John McMillan, of Chartiers, near to Canonsburg, the patriarch of Presbyterianism in Western Pennsylvania, Drs. Ralston and Smith, the Rev. Mr. McCurdy and others, which were all in the midst of a protracted season of gracious revival. One of the congregations in which he preached at this time was that of Buffalo, in Washington county, the people of which were so much pleased and edified with his preaching that they extended to him a unanimous call to become their pastor. This call he was strongly urged by Dr. Ralston and others to accept, but he concluded to hold it under consideration until his return home, where he found a similar call awaiting him from the congregation of Rocky Spring, the one adjoining that in which he had been raised. This latter call he accepted and respectfully declined the former. He was accordingly ordained and installed here by the Presbytery of Carlisle, April 9th, in the year 1800. Here, in what was then a large congregation, began the life work of Dr. Francis Herron. Greatly quickened and renewedly consecrated by the revival scenes in which he had participated, and deeply impressed by the ordination services through which he had just passed, he girded himself for his work and began his ministry in such a way as soon told upon the congregation. His preaching was with such unction and power that the impenitent were awakened and professing Christians were quickened into new life and energy. Prayer meetings were instituted, a thing previously unknown in the congregation, and carried on with encouraging success. A Bible Class was formed and meetings for catechetical examination were appointed and conducted with persevering energy to the great and lasting advantage of all concerned. The first decade of Dr. Herron's ministry was thus passed in this congregation in labors such as these. It

was a period of healthful growth to the congregation and a time when the young pastor grew in ministerial strength and usefulness. In the year 1810, however, Mr. Herron made another visit to Pittsburg, to his sister, Mrs. Peebles, then a resident of that city, and to Dr. Matthew Brown, his brother-in-law, then President of Washington College, at Washington, Pa. During this visit he was invited to preach in the First Presbyterian Church then left vacant by the death of Rev. Robert Steele. The result was a unanimous call to become their pastor. This call he accepted and accordingly his pastoral relation to Rocky Spring was dissolved April 9th, 1811, and he was installed pastor of the First Church, Pittsburg, Pa., June 1811, by the Presbytery of Red Stone. Here he accomplished the great work of his life and became one of the most prominent and useful ministers of the Presbyterian Church. Dr. Herron, as a man, was tall and commanding in person, fully six feet in height and large in proportion, of very regular features, one of the handsomest men in the State. He was a man of great nerve and will power, moulding rather than being moulded, breasting the current rather than floating with the stream. As a Christian he was distinguished by a vigorous growth and a uniform development of all the Christian graces. As a preacher his discourses were doctrinal, experimental, awakening, tender and affectionate. As a Presbyter he was regular, attentive, thoroughly acquainted with the rules of order, making a good presiding officer, calm and judicial in discussion, and of great weight and influence in the deliberations of ecclesiastical bodies. He was moderator of the General Assembly in 1827. In February, 1802, he was married to Miss Elizabeth Blain, daughter of Alexander Blain, Esq., of Carlisle, Pa., and sister to the first wife of the Rev. Dr. Matthew Brown, President of Washington and afterwards of Jefferson College, in Washington county, Pa. Mrs. Herron died in the year 1855. Dr. Herron's happy, serene life came to a peaceful end December 6, 1860. They had several children.

## REV. JOHN M'KNIGHT, D. D.,

Another distinguished minister of the Presbyterian Church was stated supply of Rocky Spring Church from 1811 to 1815. He was also a son of the Cumberland Valley. John McKnight was born near Carlisle, October 1, 1754. His father who was a Major during the French and Indian War, died during his childhood. John, in his youth, was noted for special amiability and buoyancy of temper and was a general favorite with his young associates. He graduated at Princeton College under the presidency of Dr. Witherspoon in 1773, studied theology under Dr. Cooper at Middle Spring, was licensed by the Presbytery of Donegal in 1775, and ordained by the same Presbytery in 1776. In 1775 he went to Virginia and preached and organized a church on Elk branch between Shepherdstown and Charleston. In 1783 he accepted calls to Lower Marsh Creek, now in Adams county, Pa., and Tom's Creek, Maryland. Here he spent what he afterwards regarded as the six happiest years of his life. At the end of six years in Marsh Creek Mr. M'Knight was called to be collegiate pastor to Dr. John Rodgers, pastor of the Presbyterian Collegiate Churches in the city of New York, and Moderator of the Second General Assembly. After the most careful deliberation, and with the advice of his Presbytery, he accepted this call and was installed there December, 1789. There he continued in the most earnest and laborious discharge of his ministerial duties for twenty years, preaching, for the first four years, three sermons each Sabbath, until the call of the Rev. Samuel Miller as a colleague in 1793. In 1792 he received from Yale College the honorary degree of Doctor of Divinity. In 1809 the collegiate relation, which he never liked, was dissolved, but in a manner which he disapproved. On this account, and on account of enfeebled health, with the consent of Presbytery, he resigned his charge in April, 1809, and returned to Pennsylvania and settled on a small farm with modern improve-

ments near Chambersburg, which he purchased for a home. Soon after this, Rocky Spring Church being vacant, the people desired to call him as pastor. Declining a call he consented to serve them as a stated supply as his strength would admit. For five years he performed for them all the duties of a pastor as well as preacher with as much fidelity and regularity as if he had been installed. In 1815 he was constrained to accept the presidency of Dickinson College, but finding it as it seemed to him, hopelessly embarrassed financially and in other ways, he resigned that position at the end of one year. Returning again to his home near Chambersburg, he there spent the remainder of his life, preaching as opportunity occurred and his health allowed, and on the 23d of October, 1823, in the seventieth year of his age, from the effects of a billious epidemic disease, he passed away in the full exercise of his mental powers and in the enjoyment of a blessed assurance of eternal life. In 1795 Dr. McKnight was chosen Moderator of the General Assembly in Carlisle, Pa. Dr. McKnight was described by Dr. Duffield, latterly of Detroit, Michigan, and formerly of Carlisle, Pa., "as a man of slender person, above medium height, and of a considerate and reflective countenance indicative of deep and protracted thought. His bearing and address were graceful and dignified, without any manifestation of overbearing pride. He was at his ease in all society. As a preacher he was calm, dispassionate, with little of variation in tone or gesture, with no prancing about and little gesticulation, yet not monotonous or unimpressive, but with a manner well adapted to his matter, which was generally a lucid and logical exposition of some important Scripture truth. He was a zealous expounder and defender of the Calvanistic faith, which he was careful always to enforce with a due citation of Scripture passages. The bearing of Christian doctrine on Christian experience he was want clearly to set forth." This is high testimony from an intelligent source. Dr. McKnight took an active part in the discussion of the question in relation

to the location of a theological seminary in the Assembly of 1812, earnestly advocating Chambersburg, Pa., as the place for its location rather than Princeton, N. J. He published six discourses on faith, which were highly commended by Drs. Rodgers and Witherspoon, besides a number of others preached on different occasions. Dr. McKnight was married to Susan, daughter of George Brown, of Franklin county, Pa., by whom he had ten children, two of whom entered the ministry.

## REV. JOHN M'KNIGHT, JR.

The next minister in the Rocky Spring Church was the Rev. John McKnight, Jr., son of Dr. John McKnight. A call was presented and accepted by him at a meeting of Presbytery April 9th, 1816, as a licentiate. He was ordained on the same day with George Duffield at Carlisle, Pa., September 25, 1816, and was installed pastor of Rocky Spring Church the second Wednesday in November, 1816, Dr. Joshua Williams of Big Spring, preaching the sermon and the Rev. Mr. Denny of Chambersburg, charging the congregation. Mr. McKnight is represented as a minister whose labors were abundant and successful during his pastorate here of twenty years. He inherited many of the amiable and excellent qualities of his distinguished father which rendered him not only an earnest and faithful preacher of the essential truths of the Gospel, but also a most affectionate and agreeable minister in his pastoral and social intercourse with the people. But while inheriting his father's amiable and social qualities he does not seem to have had his firm and uncompromising adherence to the standards of the church. The minutes of Presbytery show that he was a strong sympathizer with Dr. Duffield all through his trial on account of the serious errors contained in his book on Regeneration, and was foremost among the small minority of the Presbytery in protesting against the decisions of the

Moderator and of the large majority of the Presbytery during the trial. Whether this sympathy with Dr. Duffield was chiefly due to personal friendship for him, as was the case with some others, and not from doctrinal affinity with him, we have not the means of determining. At all events when his pastoral relation with Rocky Spring was dissolved in 1836 he removed to Philadelphia and identified himself with the New School branch of the church in which connection he spent the remainder of his ministry. In 1839 Mr. McKnight was dismissed to the Presbytery of Lewes, Delaware. In 1840 he was stated supply of the Rehoboth Church, Maryland. In 1846 he was pastor of the New School Church, Hamontonville, Pa. He is marked in the New School Minutes of 1857, as without charge. He died July 29, 1857, at the age of sixty-eight years and was buried at Montours, Susquehanna county, Pa. Mr. McKnight was married to the daughter of Joseph Chambers, of Chambersburg, and owned and lived upon the farm recently sold by John Schlichter to the Land and Improvement Company of Chambersburg.

### ROBERT KENNEDY.

From 1836 to 1840 Rocky Spring Church had as a stated supply the Rev. Robert Kennedy, a sketch of whose life is given in the late history of the Presbytery of Carlisle;—and to whom, by reason of the grateful appreciation of Mr. Elias Kennedy, of Philadelphia, a descendant of his, the Robert Kennedy Memorial Church at Welsh Run, was erected as a tribute to his memory.

### REV. ALEXANDER K. NELSON.

The next regular pastor was the Rev. Alexander K. Nelson, who was in charge of this congregation for thirty-three years, one-third of a century. Alexander Kirkpatrick Nel-

son, son of William and Margaretta Turner Nelson, was born October 1st, 1793, in Tyrone county, Ireland, and was brought the next year by his parents to this country. They settled in York county, Pa., within the bounds of the Chanceford Presbyterian Church, of which the Rev. Samuel Martin, D. D., was the able and successful pastor. He had the advantages only of an academical education prior to his entrance upon the study of divinity. He was a student for some time of West Nottingham Academy, Md., under Rev. James Magraw, D. D., and studied Hebrew and theology under Dr. Samuel Martin. He entered the second or middle class of Princeton Theological Seminary with the approval of his Presbytery in 1832, and graduated from the same in the Class of 1834. He was licensed by the New Castle Presbytery October 8th, 1834, and was stated supply of the church at Coleraine 1835–6, was ordained by Presbytery of Carlisle May 3d, 1837, and installed pastor of the congregations of Center and Upper, Perry county, Pa. On May 29th, 1840, he was installed pastor of Rocky Spring and St. Thomas churches, in which relation he continued until May, 1873, having reached the eightieth year of his age. His residence was in Chambersburg, Pa., where, September 3d, 1886, in the ninety-third year of his age he died. Mr. Nelson was married March 15, 1842, to Mrs. Mary H. Humphreys, daughter of Thomas McDowell, Esq., of Parnell's Knob, Franklin county, Pa. She died October 20th, 1874. They had two children, the elder, Margaretta, died April, 1872, at about the age of twenty-six. The other, Thomas M. Nelson, is three years younger, and with his family, is here with us to-day. A pastorate of thirty-three years to the same congregation involves an untold amount of labor and self-sacrifice for the sake of the Master and the spiritual interests of the people to whom one ministers. Mr. Nelson served this people through all this period, during all of which time he had to keep a horse and buggy, support a family and entertain as ministers are obliged to do, on a sal-

ary of $400 a year. This indicates the self-denying and unassuming character of the man, and a lack of liberality among the people, especially when there was an endowment which rendered an annuity of about $250 a year. Mr. Nelson made frequent and earnest appeals in behalf of the benevolent work of the church and the records of the church show that the contributions for these objects were above the average, but he was too modest and unassuming to make any corresponding appeals in behalf of his own support. Mrs. Nelson has been heard to remark, and that not altogether playfully, that she paid more for the support of the Gospel in St. Thomas and Rocky Spring Churches during her husband's pastorate, year by year, than both congregations combined. On account of deafness Mr. Nelson mingled but little in society during the last twenty-five or thirty years of his life, not even attending the meetings of Presbytery because of his inability to engage in ordinary conversation with comfort to himself and others, and to hear and understand the business of Presbytery. When however, he was thrown among people, and especially in his earlier years, he was sociable and entertaining and greatly enjoyed the society of his friends. His natural disposition was gentle and yielding, but his convictions on the subjects of religion and politics are said to have been very firm and pronounced. In regard to his religious views he was of the strictly orthodox type believing fully in the inspiration of the Scriptures of the Old and New Testaments and in the Westminster Confession of Faith and Catechism as the Church'e accepted and authorized interpretation of the same. His deep humility in view of conscious sinfulness and unworthiness in the sight of God, begat in him a fear of death, and he often quoted the words of the Apostle, "Lest by any means after having preached to others, I myself should be a castaway." But, several months before he died, he was graciously relieved of this bondage through fear of death, and his departure at the end was calm and peaceful, like the fading

of the twilight at the close of a clear summer's day. His end was peace. His remains lie buried in Chambersburg.

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The remaining two pastors of Rocky Spring Church, Rev. Samuel C. George and the Rev. Henry G. Finney still survive.

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## PRESBYTERIANISM AND CIVIL LIBERTY.

BY HON. JOHN STEWART.

The fact that two representative Scotch-Irish divines have already addressed you and there still remains a fragment of the morning for further exercises, is not to be taken as evidence of any decline in the ability or endurance of the Presbyterian pulpit. Had either of these worthy gentlemen been allowed to choose his own theme and set his own limit to the discussion of it, we would doubtless still be listening to a learned discussion of some one of the five points of Calvanism which would have required the whole morning for its unfolding, and a large section of the afternoon for its application, leaving to the other brother but sufficient time for the orthodox benediction. It was otherwise arranged, not because of any distrust in the ability of these gentlemen to handle these high themes in a manner quite as exhaustive, and for that matter quite as exhausting, too, as would have been expected of the preachers of an earlier age; but rather because of distrust in the endurance, submission and resignation of the people who were to do the listening. If the circumstances warrant any inference of decline, let us be honest enough to admit that it is in ourselves. We of the laity cannot afford to expose our clergy to any unjust suspicion. On the contrary it is as little as we can do to guard

with jealous care their reputation as the special conservators of the faith, the traditions, the interpretations and the customs of our dead progenitors, since to accommodate ourselves with a larger freedom, we have left them to take into their exclusive care the ark of that solemn league and covenant, which so securely guards for all time those rich treasures of the church which are so familiar to all of us, and so dear to the Presbyterian heart, the institutes of Calvin and the deliverances of the Westminster divines. That they have well and nobly discharged this high task which we have imposed on them is most evident from the fact, that notwithstanding they have carried that ark through the storms of a century, its contents remain intact, without diminution or enlargement, and are as dry as when first committed to their charge. In view of such a fact as this it would be most ungenerous if we were to expose any of them to a suspicion of latitudinarianism in faith or practice. In the present instance they have simply conformed to the requirements of the occasion—they were brief, because they had to be. If any of you are not satisfied with this explanation, I am authorized to say that you are at liberty to assemble yourselves in some convenient place apart, and either of these gentlemen will then proceed to conduct a congregational siege of indefinite length that will make you wish that the traditions of the fathers had perished before you were born. They have both the ammunition and the endurance equal to it.

This brings me to the subject of my story, for I am to speak to you about ammunition—not their kind however, and yet the two have often been used together, or to speak more correctly, the one has often been used to supplement the other in the days when men were accustomed to prove their doctrine orthodox by apostolic blows and knocks. The ammunition with which I have to do, is that which was fired from flint-lock muskets of those Ulster Presbyterians who, true to the traditions of their race and the faith of their church, espoused the cause of American independence and

fought so nobly for its achievement. The Presbyterian church militant, not in the theological but political sense, during the period of our revolutionary struggle, is what I am expected to speak about. Not being a clergyman, it was not thought necessary to impose any restriction as to the time to be occupied in my case. The fact that it was to be the last exercise before dinner was thought to be sufficient pretection against one of my profession.

The event of greatest significance in modern history was, undoubtedly, the political separation of the American colonies from Great Britain, and their federation in one common constitutional government. Though a century has intervened between that period and this the full importance of the event has not yet been revealed. Those who shall occupy the higher ground of a later age than ours, will be able with clearer vision to sweep a larger horizon; and discover mighty currents, as yet concealed from view, which take their rise in that historic period. The event gave but little outward sign of its immense importance, and it is not strange that the contemporaneous world but feebly understood it. Men are apt to measure the importance of political events when they occur, by the noise and confusion that attend them. What was the noise made by the rude guns of Lexington's embattled farmers, to the loud reverberations of the great Frederick's artillery at Leuthen and Rossbach, then still echoing throughout the world? What was the assault of a few thousand Continentals at Yorktown, to the bloody engagements which so soon followed on the borders of France and elsewhere in Europe, when the mighty nations of the earth grappled in deadly conflict? And yet issues of vaster moment to humanity, were to be settled in the unequal and apparently insignificant contest of our revolution, than any of those which converted Europe into an armed camp, and drenched a continent in blood. These latter changed the boundaries of empires, crowned and discrowned kings, but brought no emancipation to the people

from the tyranny of kingly government. It was of vast consequence to the peace of the world to change the map of Europe, to overthrow a Bourbon dynasty, then a Nepoleonic one which was to share a like fate in its turn; but all these seem of feeble significance, after the lapse of a century, when contrasted with the immense consequence which has resulted from the independence of the American colonies. The issue which precipitated the American revolution, was the right of the thirteen original colonies to separate and independent existence; but in the issue lay a germ seed, which was to be fruitful in blessings of civil and religious liberty beyond anything the world had ever known. Directly involved in the struggle, was the right of the colonies to govern themselves; indirectly involved in it, was the supreme authority of the people in all questions of government, and the equal right of every man with his fellow to political power and privilege.

To the maintenance and establishment of these principles of civil government, self-evident to you as they were to the early colonists, but rejected and despised by the rulers and privileged classes of the world, our fathers pledged their lives, their fortunes and their sacred honor; a covenant which cost them six years of devastating war in which a British king and ministry exhausted the resources of a kingdom in the mad attempt to conquer them. But through it all, undaunted, inflexible, uncompromising, enduring poverty, hunger, nakedness, and the calamities of war, they bore themselves and their cause right on, until in the end they wrought out complete deliverence from political thraldom, and were enabled here in this new world, to crown their labors with a government of their own building and by themselves dedicated to civil and religious freedom.

I make but passing mention of these things for my purpose lies not with them, but rather with the men of a certain race and faith who were here in these colonies when these things occurred, and were witnesses of them. They are the men whose memory we assemble here to-day to honor, the

Scotch-Irish Presbyterians of that early time. It interests and concerns us who are their descendants, or claim kinship with them by descent from a common ancestry, to know how they regarded this revolution, and what their attitude towards it was. When the dread crisis came, and the alternative of servile submission or the horrors of war was prerented to the colonies, how stood these Presbyterian forefathers of ours? There were colonists who were for submission; there were yet others who wore a neutral garb. Were they among either of these? It would be the marvel of history were it so. Human conduct is often inconsistent, and illogical; men are sometimes found opposing when you would expect them to be advocates; and submitting when you would expect resistence; but history records no such extravagant inconsistency in human conduct as that would be, were we to find Scotch-Irish Presbyterians in such a contest as this, either advocating submission or standing on neutral ground. Consider the race, its lineage, its faith, the traditions and experience of this people, and ask yourselves where they would likely be found in such a controversy, then make your appeal to history, and you will learn to honor their memory, not only for the noble work they accomplished, but for the sublime consistency of their lives, and their devotion through many generations to the cause of human freedom. Belonging to no one nationality, but drawn together from several into one family, by the attraction of a common faith, they built their firesides and erected their altars in the north of Ireland, and there mixed the blood of the Saxon with that of the Celt and Teuton, until in process of time, were developed traits and characteristics which made them a homogeneous and distinct race. We are told that in the settlement of New England God sifted three kingdoms for the seed of that planting. A sifting process covering a still greater variety than this, was required when he prepared his seed for the Scotch-Irish planting in the American colonies; for his design contemplated their planting not in one lati-

tude only, but in several, from New Hampshire to Georgia. The product was to be the same whether the seed were scattered on the barren hills of New England, the rich valleys of Pennsylvania or the savannahs of the South; wherever planted it was to yield hearts of oak. But the planting was not yet. The seed thus gathered was to be sifted and sown, again and again in Ulster, until from these repeated processes there came a distinct and peculiar people. They were to have more than Geneva theology in common; that and other influences were to work an assimilation in thought and speech, in feeling and purpose, in habit and customs, and inspire them with noble conceptions of the rights of man, and the true object of all just government, which were to be realized later on in another land than that in which they then were. It may seem strange, but so it is and all history attests it, that the soil which best produces a vigorous race is that which is best watered by human blood. Ulster soil was so prepared. This people whose industry had reclaimed it, and made it the fairest portion of the island, were to be harried and torn and plundered, and many of them butchered, because they would submit to all these, rather than surrender their faith at the dictation of a perfidious king. Such an experience was required to add to their creed, which already demanded a church without a prelate, the political corollary, which demanded a government without a king, and make them the chosen instruments to carry the new evangel to the new world. Then came the fullness of time when both seed and soil were ready. The field was here in these scattered colonies. Thither, across an ocean far more treacherous then than now, came these trained and disciplined Ulstermen, bringing with them the faith and traditions of their fathers, hatred of tyranny and love of freedom, with an inheritance of courage, self-reliance and humble trust in the favor of the God they served. They were not many who moored their bark on stern New England's rock bound coast; but the few were chosen, and

enough to make the Londonderry of New Hampshire which they founded and where they lived, worthy of the illustrious name they gave it. More were not needed there, for New England was already settled by a people disciplined and prepared for the struggle in which they were to play so prominent a part. In far larger numbers they crowded the shores of the Carolinas, where they were needed to neutralize and overcome the British influence then at work. Some came to Maryland, others to New Jersey, but in the greatest numbers they came to that colony which most needed them, in view of what was so soon to occur. Shipload after shipload in quick succession landed at Philadelphia, and the majority of these at once found their way to the southeastern counties of this province, then the border of our western civilization.

I have said that here they were most needed. Mark the Divine strategy that directed and controlled the distribution of these Presbyterian forces, which were then pouring into the colonies; for it was not by chance or accident that they came in greatest numbers to this, rather than to some other colony. If in any movement God's hand is visible, it may be seen in this. He was on the side of the revolution, and these Scotch-Irish immigrants were to be employed in the accomplishment of His friendly purposes. It was He who emptied Ulster into Pennsylvania, and He did it at the right time. His purpose now seems plain enough. Without the active cooperation of this province, there could have been no revolution, and none would have been attempted. With Pennsylvania hostile, or even neutral, it would have been idle to talk of separation from Great Britain. Its unfriendly or neutral territory, separating the northern from the southern colonies, would have deterred the most rebellious spirits from offering resistance, which, in the nature of things, could only have brought greater oppression and distress. The government of the province was in the hands of the peaceful Quakers who had founded it, and they, with the German

Mennonites, whose religion also forbade a resort to arms, constituted a large majority of the population. These people by their intelligent enterprise and industry, by the wholesome system of laws they had enacted, and by their generous treatment of friend and foe, had made the province famous above all others. But the era of peace was fast drawing to a close; the day was not now far off when Patrick Henry and other heralds of the revolution, were to startle the colonies from repose by their appeal to arms. Against the exigency of that day, what was so much needed in Pennsylvania as the incoming of a people, to whom it had been revealed that resistance to tyrants was obedience to God. We are apt to think of it as a happy circumstance that these Scotch-Irish distributed themselves over these colonies in the way they did, forgetting that it was God's own ordering, and that He was using the limited supply of the material on hand, in the way that would best accomplish His designs. Into this valley of ours these people came as pioneers. The first white foot that ever made an imprint here belonged to a Scotch-Irish Presbyterian, and close behind him were his brethren with their bibles, their catechisms, their rifles, their axes, and their rude implements of husbandry. Here they built themselves homes, then churches, then schools. They came in such numbers, that at the beginning of the war they constituted a third of the population of the province.

Knowing this much of the history and antecedents of this people, where, I now ask, would you expect to find them, when choice was to be made between submission to the demands of the British ministry, which meant chains and slavery for themselves and their posterity, or the hazard of a doubtful war for political freedom? Surely you would expect all this iron that had been mixed in their blood to count for something. Now make your appeal to history for the facts. You know where these Scotch-Irish were in the colonies; they were everywhere, but not sufficient in any one colony to give them political control. They were

strongest in the Carolinas and Pennsylvania. If you would catch the first note sounded in the colonies for the cause of independence, you must turn your ear to the south that you may hear what is borne on the winds from the hills of North Carolina. There these people were, and plenty of them.

The blood shed at Lexington, had scarcely dried on the soil it stained, when the Scotch-Irish Presbyterians of the Mecklenberg district, in solemn assembly, declared that Americans were free and independent people, and proceeded to annul and vacate all laws and commissions confirmed by or derived from the authority of the king of parliament. This was on May 20th, 1775, and it was the first formulated expression for political independence which came from any organized assembly of the people. Responses came quick and hot from the Presbyterians of Philadelphia and Baltimore, but these were only voices in the wilderness calling the people of the colonies to prepare for the approaching contest. A whole year was yet to be spent in fruitless expostulation and entreaty. The idea of separation from the mother country was entertained by few. The general voice was for resistance to the tyrannous measures of the ministry, but for continued loyalty to the throne. Separation was thought neither necessary nor desirable; it invited disaster to the colonies and vindictive punishment to its abetters. The influence and example of Pennsylvania were on the side of submission. But persistent and repeated remonstrance brought only increased demands, with an increased display of power to enforce them, upon the colonies, until at last the conviction was burned into the hearts and minds of the people, that their only possible escape from political servitude was in a war for final separation and independence. But this province of Pennsylvania was yet to be won over to the cause. Her Assembly had instructed the delegates in the Continental Congress, not to consent to any step which might cause or lead to a separation from Great Britain. How was the attitude of Pennsylvania to be changed? for changed it

must be before any declaration of independence could come from the Continental Congress, and changed it must be, if such declaration, when made, was to be enforced by arms. Two-thirds of her population professed a faith which forbade an appeal to arms; and though there were fighting Quakers and fighting Germans too among them, yet the great body of this population were submissionists, and opposed to any step that would result in war. But the Ulster Irish had multiplied rapidly, and large accessions were constantly pouring in. During the two years immediately preceding the first actual violence here, thirty thousand of them had been driven from Ireland by persecution and eviction, the most of whom found homes here in Pennsylvania, so that when the great question of independence was to be determined these people constituted the one-third of the whole population of the province. The Scotch-Irish of this valley—and but few of any other race were then here—with their zeal inflamed by the blood shed at Bunker Hill, and their pulses quickened by the memory of the persecution they had suffered in early May 1776, gathered in Carlisle, then the shiretown of a county which included this,—and some of the men who sleep in yonder graveyard were there that day—blessed be their memories,—and with unanimous voice demanded of the Provincial Assembly that the instructions against separation be withdrawn. If there was any earlier public demand for congressional action looking to independence, history does not record it; certainly this was the first utterance of the kind heard in Pennsylvania. The Assembly heard it, and heeded it too. The memorial adopted at Carlisle was laid before that body on the 28th of May. On the 5th of June, after much discussion, it was referred to a committee to bring in new instructions to the delegates in Congress. These resolutions were reported, adopted and signed on the 14th of the same month. The divine strategy in emptying Ulster into Pennsylvania was rapidly unfolding. It was Ulster influence that placed Pennsylvania in line with

her sister colonies, and gave her vote for freedom and independence on the 2d of July following, when Congress decided upon separation, and solemnly resolved, "that these united colonies are and of right ought to be free and independent states; that they are absolved from allegiance to the British crown, and that all political connection between them and the state of Great Britain is, and ought to be totally dissolved." These were brave words from brave men; none braver were ever uttered, and none, if they are to be made good, of deeper significance to the welfare and happiness of posterity. The war which hitherto had been one of resistance by the courageous and freedom loving people of New England, to the unjust and oppressive measures of a headstrong king and stupid ministry, was now to become a war for political independence, in which thirteen scattered and feeble colonies were to engage the most powerful nation of Europe. Well might the brave men who spoke the brave words, pause and hesitate, when, on August 2d, the final step was to be taken, and each was to sign his name to that immortal paper, which was to publish to the world their high resolve, and commit the colonies to an undertaking so desperate as this seemed and was. But it was only for a moment. It needed but one note of defiance to break the solemn stillness of that morning's meeting, and revive the courage of the men who so bravely resolved two months before. John Witherspoon, the venerable President of the Presbyterian College of New Jersey, rises in his place, and with a voice trembling with age, not fear, is heard to say, "Mr. President, that noble instrument on your table, which insures immortality to its author, should be subscribed this very morning by every pen in the house. He who will not respond to its accents, and strain every nerve to carry into effect its provisions, is unworthy the name of freeman. Although these gray hairs must descend into the sepulchre, I would infinitely rather they should descend thither by the hand of the public executioner, than desert at this crisis the

sacred cause of my country." There was hesitancy no longer, and of the fifty-five historic men who that morning, under the leadership of John Witherspoon, subscribed their names to the declaration of independence, fifteen were of Scotch and Irish birth or ancestry.

And now begins the War of the Revolution, where the lives and fortunes and sacred honor so solemnly pledged are to be given and redeemed. Where now may we expect to find these men of Presbyterian faith, who were so early and constant in their demand for independence at any cost, when it was to be accomplished, if at all, by the sword? We know where you would expect to find them; but appeal again to history. Turn in the direction where these men were; first of all to that little colony of them in New Hampshire. For a whole year already hundreds of them have been in the trenches at Boston, and now hundreds more are marching thitherward under the lead of Sullivan and Stark; both of whom are to become famous as generals in the revolution. Turn to the Carolinas and the South, and view their kindred rally under the chosen leaders, Morgan, and Pickens, and Campbell, and Howard. Their day of severest trial is yet to come, but watch them and you will see them fighting ever so gallantly at Moultrie, at Kings Mountain, at Cowpens and at Yorktown aye, for that matter across New Jersey and at Brandywine too. Turn to Pennsylvania, and what of her? For a whole year she too has had her brave sons in the trenches at Boston, some from this valley, under the lead of Chambers and others. But now a larger demand is to be made on her patriotism. With the declaration of independence comes a call for men to make it good. Six thousand men are required of Pennsylvania in addition to those already in the field, and the exigency admits of no delay. The quota is filled, and filled rapidly, but how? Let one example stand for all. This county of Cumberland, as it then was, was a frontier settlement, remote from the scene of conflict and secure from British invasion. Before the

leaves had that year fallen from the trees, this single county, sparsely populated then, had given to Washington's army more than a thousand men, and more than a sixth of the entire quota of the province. It gave to that army such officers as Armstrong, and Mercer, and Irwin, and Chambers and Magaw, and others of like service and renown. The number of men contributed to the Continental Army by this valley, during the war was equal to the whole number of its taxables; and the contribution of the Scotch-Irish of the colony exceeded by one-half of the entire quota of the province. So true and firm and devoted were the people of this faith and race, that it can be said of Pennsylvania, that she was one of the two colonies that complied with all the requisitions of the Continental Congress, for money and supplies.

And what they did in Pennsylvania they did in every colony, according to the measure of their strength and numbers. There was not a battlefield in which they did not take part. It was a task too great for the occasion, to recall on the names of all the men of Presbyterian faith and lineage who rendered illustrious service in the war. I shall not attempt it. It is enough to know that the contribution of this people to the leadership of it, was as conspicuous as their contribution to the ranks was liberal and generous; and that all alike rendered faithful, honorable and distinguished service.

The men of that race who first settled this immediate locality, had here on this hill-top, where now we stand, with pious hands and devout hearts, built and dedicated to the service of God their humble sanctuary. Here they gathered on a Sabbath day in July 1776, to hear from him who had been appointed over them in holy things, what duty God required of them, now that independence had been determined on. That man of God and the revolution, John Craighead, sleeps over there in that graveyard, and about him lie the men who returned with him from the war. To your tents O Israel! was the message he brought

to his people that day, and through the mists of a century and a quarter, we can see the men of Rocky Spring congregation waving a long farewell to homes and families, as they begin their long and toilsome march to Long Island and the war, with brave John Craighead in the lead.

Standing amid such associations what emotions should stir our hearts today? Pride? Yes, indulge it, for who can boast a nobler ancestry than those of you who claim kinship with these heroic dead. Gratitude? Yes, deep and profound let it be, from all, for the loyal and helpful service the men of Presbyterian faith rendered the cause of American independence. Reverence? Yes, in abundant measure, for this people adorned their heroism with the noblest virtues and employed it in a sacred cause.

But better still, let us here enkindle our patriotism and pledge anew our devotion to the cause of human freedom, that we may the better guard the heritage bequeathed us. In no other way can we so well honor the memory and perpetuate the fame of the Presbyterians of the American Revolution.

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## THE HISTORIC FAMILIES OF THE CUMBERLAND VALLEY.

BY WILLIAM HENRY EGLE, M. D.

Among these representatives of theological and legal lore surrounding me, if I have not the eloquence of the one or the profoundness of the other, I trust that at least I may have your attention and interest in what I have to say in a cursory resume of the family history of this charming valley. Without any further prelude, you will pardon my abrupt launching forth with my subject—The Early Scotch-Irish

Settlers of the Cumberland Valley, or, rather, its Historic Families.

On the eastern end of this valley, close to the water's edge, is a small one-story stone structure, known in Provincial or ante-Revolutionary days as the Kelso ferry-house, erected in 1734, of which we have positive knowledge, it yet remains, the oldest residence in this valley. From that landmark, almost to the Pennsylvania-Maryland line, between years 1720 and 1740, families of Scotch-Irish extraction, the whose ancesters, after having been seated in the Province of Ulster, Ireland, for possibly two or three generations, emigrated to Pennsylvania, and became the pioneers of the Cumberland Valley, and from thence passing on to the communities South and West, to which they gave their own distinguishing characteristics. Many of the later generation have exerted a marked and beneficent influence, individually and as families, upon the material progress, the educational and religious advancement, and the political action of the several Commonwealths where they settled. Of much concerning them—of the martial spirit exhibited by them and their descendants upon the battlefields of their country—of the high positions they have held in the Councils of the Nation, in the pulpit and the forum—it is not my province now to speak. The time is too brief to enter fully into the life-history of the early pioneers of this valley, and of the generations who have become famous in the annals of the States and the Nation. You will bear with me, however, in a rapid glance over the records of some of the early settlers—brave men and bright women—whose descendants have loomed up above others in many sections of our Union.

It may be interesting to note just here, that at a distance of about ten miles apart, were located the churches of the Scotch-Irish Presbyterian settlements. The first west of the Susquehanna was Silvers Spring Meeting House, fully ten miles distant from old Paxtang on the east side of the river,

then Meeting House Spring, (Carlisle), followed by Big Spring, (Newville), Middle Spring, (Shippensburg), Rocky Spring and Falling Spring, (Chambersburg), and Mossy Spring, (Greencastle). Around these magnificent springs, clustered at first, the Scotch-Irish settlers—and here they erected their churches and schools—and the allusion is thus made, that we may the better be guided in the reference to the historic families brought to our remembrance.

James Silvers and Richard Parker were probably the earliest permanent settlers in the valley, the former locating about 1720 at the Spring which yet bears his name, although so frequently named *Silver* Spring, instead of Silvers. His descendants went into the Shenandoah Valley prior to 1750, and in the female line intermarried with the First Families of Virginia. Richard Parker located near the glebe of Meeting House Springs on the Conodoguinet in 1725. His family became quite noted and influential in the early history of the valley, and were connected with the Dennys, Dunbars and Creighs, early settlers, and whose descendants have made their mark in Western Pennsylvania and other localities of our Union. Major Ebenezer Denny was a soldier of the Revolution, and his son Harmer Denny, who married a daughter of Gen. James O'Hara, was a member of Congress and of the State Constitutional Convention of 1837–8. Other members of this family were the late Rev. Thomas Creigh, D, D., of Mercersburg, and Rev. Joseph Alexander Murray, D. D., of Carlisle, both of whom were valient soldiers of the Cross—faithful ministers of the Gospel of Christ.

Of the Armstrongs, there were two prominent families—that of John of Carlisle, and that of Joseph of Hamilton township, now in Franklin county. Of the history of Col. John Armstrong, the "Hero of the Kittaning," every Pennsylvanian ought to be familiar, as also, with the services of his son, who rose to be a General in the War of the Revolution. His descendants are more especially represented by

the Astor family of New York City, although others are scattered in many States, just as prominent even though not crowned with such great wealth. The first Joseph Armstrong was an officer in the French and Indian War; and, strange to say, all the histories of the valley give the son the honor reaped by the father, the son being too young for the Indian wars, while the father died prior to the struggle for independence. The second Joseph Armstrong was a brave and gallant officer during the War of the Revolution, and his remains lie in yonder graveyard. Most of their descendants have gone out into the South and West, and, during the late conflict for supremacy of the Union laid down their noble lives in defence thereof.

At Big Spring, possibly as early as 1734, settled Archibald McAllister. His son Richard laid out the town of Hanover, York county, was a member of the Provincial Assembly and Colonel of one of the York County Battalions of Associators in the Revolution. Some of his children went to Georgia, and became quite prominent there—while of their descendants—Matthew Hale McAllister died as a Judge in California. Others were representatives in Congress, while one was for many years the acknowledged leader of the "Four Hundred" in New York City, Mr. Ward McAllister. One portion of the McAllister family went to Virginia, and with them the Mitchels and McKnights, also early settlers near the Big Spring. From these came that great distinguished soldier of the War of the Rebellion and famous astronomer, General Ormsby McKnight Mitchell, and whose daughter now vies with Miss Proctor as the leading astronomer of today.

What family in the entire Colonies became more famous than the Butlers of the Cumberland Valley in the contest of 1776? Their fame is not restricted to this locality alone, but is national in its range. About 1745, Thomas Butler and Eleanor his wife, settled in West Pennsboro' township in the valley. Their five sons became eminently distinguished

in the War for Independence; Richard, the eldest, was an Ensign in the French and Indian War, and entered the Revolutionary struggle as Major of the Eighth Regiment of the Pennsylvania Line, promoted to Lieutenant-Colonel of the same, and transferred to Morgan's Rifle Command in June 1777. This legion was composed of picked men detached from the several regiments of the Pennsylvania, Maryland and Virginia Lines. Soon after the Revolution, in the conflict with the Indians of the Northwest Territory, Colonel Butler was appointed by President Washington a Major-General under St. Clair, and was mortally wounded at the Miami disaster. William Butler became Lieutenant Colonel of the Fourth Regiment of the Pennsylvania Line. Thomas Butler entered the service as First Lieutenant of the Second Pennsylvania Battalion, became Captain in the Third Regiment of the Line and was in every action that was fought in the Middle States during the war. His intrepid conduct at Brandywine in rallying a detachment of retreating troops, and his defending a defile in the face of a heavy fire from one of the enemy, at the battle of Monmouth, are noted incidents in our Revolutionary History. In the St. Clair expedition, against the Indians, he commanded a battalion and was seriously wounded—his surviving brother Edward removing him from the field with difficulty. Upon his recovery, he was continued in the military establishment and in 1794 was promoted to Lieutenant-Colonel Commandant of the Fourth sub-legion. Percival Butler served in the Pennsylvania Line, as a Lieutenant in the Second and Third Regiments. He removed to Kentucky and was Adjutant General in the War of 1812. One of his sons, William O. Butler, was a candidate on the Democratic ticket for Vice President in 1848. Edward Butler, the youngest of the brothers, was an officer in the Second, Fifth and Ninth Regiments of the Pennsylvania Line, serving with distinction in the contest. Under General Wayne he served in the Northwest in 1794, as his Adjutant General.

He removed to Tennessee, where he died. All of these five brothers left numerous descendants, many of whom served meritoriously in the United States Army and Navy.

It need not be here remarked that the Cumberland Valley was a nursery of brave officers of the Revolution—as well as of other wars. The records prove it, and it is to be regretted that some one, with the time and inclination, as well as love and fascination for the work, will not take up this interesting subject, that some of the historical scavengers who are today writing up American history, always to the disparagement of Pennsylvania and her people, may have their mental strabimus removed, and see what even the First Families of this lovely Valley alone have accomplished.

There were Irvines and Irwins, notably prominent among the early settlers. Of the first named, we have General William Irvine, a hero of the Revolution, and a man around whose name there is a halo of martial glory which is to be honored and revered by every lover of his country. He served during the entire war with distinction, and was one of the original members of the Society of the Cincinnati. His brother-in-law, James R. Reid, was a Major in the war, and a member of the Continental Congress. Some of the Irvine family went to the Southward after the Revolution. As to the Irwins, James Irwin settled in the lower part of the valley prior to the formation of Cumberland county. Of his children, Archibald Irwin, was an officer in the French and Indian War and served in the Revolutionary struggle. He married Jean McDowell, and they were the ancestors of Ex-President Benjamin Harrison and the family of Governor Francis R. Shunk. To the family of Irwins, which settled in the Eastern portion of the valley we shall allude further on.

William Linn settled in Lurgan in 1736. His father fought on the side of "The Orange" at Boyne-water. His descendants became distinguished in every prominent walk in life. A grand son, Rev. William Linn, was a Chaplain in the Pennsylvania Line, and the first Chaplain of the

United States House of Representatives in 17[illegible]. Of his children, a daughter married Charles Brockden Brown, the novelist; another, Simeon De Witt, Surveyor General of the United States in 1796; while a son was the Rev John Blair Linn an eminent Presbyterian divine. In the fourth generation we have William Linn a noted lawyer and author; and the fifth in line of descent, my friend, Hon. John Blair Linn, of Bellefonte, the historian of the Buffalo Valley.

William McGaw came to Pennsylvania early in the "Seventeen Thirties." Of his children three became distinguished. The eldest, Samuel, became a Minister of the Gospel, was made a Doctor of Divinity and was Provost of the University of Pennsylvania. Robert Magaw was a soldier in the Revolution and Colonel of the Fifth Pennsylvania Battalion of the Line. He married Miss Van Brunt of Long Island, died at Carlisle in 1790, and was buried in Meeting-House Springs graveyard. Dr. William Magaw was Surgeon of Colonel William Thompson's Battalion of Riflemen in 1775—continued as Surgeon of the First Regiment of the Line, remaining in the service until January 1, 1783. He died at Meadville. All left decendants, but none reside in the valley.

Of the Chamberses, there were two distinct families—that of Falling Spring and that of Middlesex, both prominent in the history of the valley—both honored by distinguished representatives today. Of the brothers, James, Benjamin, Robert and Joseph Chambers, so much has been made familiar through the histories of Cumberland and Franklin counties, that it is necessary for me to only allude to their services in the War of Independence and that the bravest of the family rose from a Captain in Colonel William Thompson's Battalion of Riflemen to Colonel of the Tenth Regiment of the Line, subsequently transferred to the command of the First Regiment. He was wounded at the Battle of Brandywine. Colonel Chambers, title of "General" came to him afterwards. The name of this family of Cham-

bers is perpetuated in the naming of the beautiful town five miles distant. Of the Middlesex family of Chambers, Colonel William Chambers served with the militia in the Revolution, was a man of prominence in public affairs, and is represented in the fourth generation by that distinguished divine, Rev. Talbot W. Chambers, D.D., of New York City.

Tobias Hendricks settled three miles east of Harrisburg, about 1729 or 1730. His grandson William Hendricks, enlisted the first company west of the Susquehanna for the contest for liberty. Within ten days after the reception of the news of the Battle of Lexington, and as soon as orders were received, he was on his march to join Washington's little army in front of Boston. His was one of the two Pennsylvania companies of expert riflemen which were ordered upon the Quebec expedition under Arnold. There the gallant Hendricks lost his life on the last day of the last month of the year 1775. From this family of Hendricks sprung Vice President Thomas A. Hendricks of Indiana.

John Potter settled in the Valley prior to 1740. He was the first Sheriff of Cumberland county. Their son, James Potter, was a hero of the Revolution, rose to be a Brigadier General, and became Vice President of Pennsylvania during the war. He settled in Centre, then in Northumberland county, but died at the residence of his son-in-law, Captain James Poe, in the Valley.

Speaking of the Poes reminds me of the fact that several of that name were early settlers in Antrim township. From these came, besides Captain James, just alluded to, a soldier of the Revolution, the Indian fighters of Western Pennsylvania and Virginia, Adam and Andrew Poe, whose thrilling exploits are given in "Incidents of Border Life." Another member settled beyond the Line in Maryland, became the ancestor of Edgar Allen Poe, that erratic genius, whose poetic fire flashed as his young life went out in sudden darkness. Accidental circumstances made him born in Boston, but his ancestors lived in this Valley, settled here

over a century and a half ago, and, as with others, claims all her children.

Among the early settlers were the Caldwells and Calhouns. Some of these went into the Virginia Valleys, and thence into the Carolinas and Georgia, while Kentucky and Tennessee honor their descendants today. Of this stock came John Caldwell Calhoun, the nullifier of South Carolina. During the recent conflict for the perpetuity of the Union, many of these people took an active part in the Rebellion, especially those South, who became distinguished in the cause of the Confederates. In the West others were arrayed on the Union side of the struggle, some of whom perished in that fratricidal strife; but, all proved the bravest of the brave, leaving imperishable renown on the name.

No doubt you have all heard of the Brady family. Hugh Brady settled near Middle Spring, prior to 1740. He had quite a large family of children, the most noted of whom was John Brady, his second son. He was the father of Captain Samuel Brady, the eldest of the family, and General Hugh Brady, who was greatly distinguished in the service of his country during the early part of the present century. Of the gallant exploits of Captain Samuel Brady, it would take a volume to narrate, and, much that is said of him belongs to the record of his uncle Samuel Brady, who was an officer in the War of the Revolution, wounded at the Battle of Brandywine, where two of his sons, Samuel, his eldest, and John, a youth of fifteen years, were in the same conflict. With his family are intimately connected the Sharps, early settlers, as also the Quigleys. Captain John Brady perished, as also did his son, by the hand of the red savages of the forest, and the second Samuel Brady was cradled among dangers. Much that has been said of him is entirely erroneous, but accounts of his many conflicts and hair-breadth escapes are all well authenticated. He never was a cruel foe, as has been pictured by some of the recent writers of sensational history. The late A. Brady Sharpe, of

Carlisle, was a distinguished descendant of this family. Many of the family intermarried with the families of Chambers, Wallace, Hanna, Carnahan, and Irvine.

Andrew Gregg, of Bally-arnat, near Londonderry, Ireland, settled in the Cumberland Valley prior to 1750 on a farm adjoining the glebe of Meeting-House Springs, which was in sight of his dwelling. His son, Andrew, born near Carlisle, was one of the most distinguished men from 1791, when he entered the public service, until his death. He was a Member of the Lower House of Congress sixteen years, and in 1807 served as United States Senator from Pennsylvania. His wife was Martha Potter, daughter of General James Potter, just referred to. Among the most distinguished of the family of the same surname, was the late General J. Irvin Gregg, who served with distinction in the War of the Rebellion, and also David McMurtrie Gregg, the present most excellent Auditor General of Pennsylvania, who was promoted Brevet Major General U. S. Volunteers, for highly meritorious and distinguished conduct throughout the campaign, and who participated with his cavalry command in the most important engagements in the War for the Union. From the first Andrew Gregg's son John, descended Andrew Gregg Curtain, properly named the "War Governor" of Pennsylvania.

Charles Maclay, as also his brother John, settled in the Valley about 1742. From the former were descended William and Samuel, both United States Senators from Pennsylvania. Of them, and their distinguished services to the State and Nation, time will not allow us more than an allusion. John Maclay's son John was an elder in the Middle Spring Church. They left a large family, including men and women, who became distinguished in their various callings. Elizabeth, daughter of John Maclay the first, married Colonel Samuel Culbertson, of "The Row." Their descendants include Rev. James Culbertson, of Zanesville, Ohio; Mrs. John Rhea, the widow of General Rhea, who

was a Member of Congress from Pennsylvania, and the Rev. S. C. McCune, of Iowa. It is doubtful whether any one family in the United States contains as many representative men and women, as are found among the "Maclays of Lurgan."

Thomas McCormick, grandson of James, who was at the siege of Londonderry,—came to Pennsylvania in 1735. He located in East Pennsboro township in Cumberland county about 1748. He died about 1762, leaving a family of five sons and a daughter. From their son James are descended the McCormicks of Harrisburg, while from Robert, who married Martha Sanderson, we have the grandson, Cyrus H. to whom the world is indebted for the famous reaping machine, and which has made the family not only famous but wealthy.

About the year 1730 there came into the lower part of the Cumberland Valley, the family of William McDowell. He settled at the foot of Parnell's Knob, about ten miles west of Chambersburg, but was driven away by the Indians, subsequent to Braddocks defeat.. It was during his absence from home, that he died at the residence of friends near the Susquehanna, and was buried at the old Donegal Church graveyard. He left a large family and they are the ancestors of the McDowells, who have not only assisted to make this valley famous, but became quite prominent in the history of the Carolinas and Kentucky. During the War of the Revolution, several of them distinguished themselves as officers in the Pennsylvania Line, and there has recently been published in the Second Series of Pennsylvania Archives, an interesting journal of Lieutenant William McDowell of the First Pennsylvania Regiment concerning the Southern Campaign of 1781–82. This family is connected with the Maxwels, Pipers, Newells, and Reynolds, as well as the Findleys of the Cumberland Valley.

John Williamson settled in the Valley as early at 1740; his wife was Mary Davidson, belonging to that family of the

neighborhood. Of their children the Rev. Hugh Williamson, was a distinguished divine, as also a soldier of the Revolution and an author of considerable note, being the historian of South Carolina. Another son, John, was a distinguished lawyer, but after the Revolution he became a wealthy merchant of Charleston, South Carolina. A daughter, Margaret, married first, William Reynolds. Left early a widow with a small family, she married Daniel Nevin. From them descended the Nevin family, the most distinguished of whom was the great theologian of the Reformed Church, Rev. John Williamson Nevin, D.D. Another daughter, Mary Williamson, married a McClintock, while Rachel Williamson intermarried with the Montgomerys.

William McLene settled about 1745 near what is called Brown's Mills in Franklin county. He had located some time in Chester county, where his son James received the rudiments of a good education, at the New London Academy. It is a remarkable fact that many of the most prominent of the historic families of Cumberland county remained with their friends and neighbors who had previously removed from Ireland, in the Scotch-Irish settlements in Chester and Lancaster counties, for several years, until the farms were made tillable and their homes were erected in the Valley. It is more than probable that owing to this fact, the representative men of this locality prior to the Revolution, were educated at the Classical Academy at New London, then under the charge of the Rev. Francis Alison. James McLene took an active part in the early deliberations of the conferences, through and by which, Pennsylvania declared herself a free and independent State. Mr. McLene served not only in the Assembly but in the Supreme Executive Council, as well as in the Continental Congress. He was a remarkable man in many respects, and, until his death in 1806, he was influential in public affairs. He was buried in Brown's Mill graveyard, four miles northeast of Greencastle.

The Pomeroys settled in Letterkenny township, prior to 1740. The various members took active parts in the struggle for independence. Many of the descendants remain in the Valley, with whom some of the prominent or representative families have intermarried.

The ancestors of Presidents James K. Polk and Andrew Johnson were early settlers in the Cumberland Valley, and from thence went first to Virginia and subsequently to Kentucky and Tennessee. As is well known, the ancestors of President Buchanan were also settlers in the Valley and that distinguished statesman was born at "Stony Batter," in this county of Franklin.

Recently in glancing over the signers of the celebrated Mecklenburg Declaration, approved and signed by the Provincial Congress of N. C., the 20th of May, 1775, I was especially struck with the number of persons connected therewith, who were natives of the Cumberland Valley, and I wish briefly to refer to them : Hezekiah and John McKnitt Alexander were born in the lower part of the Valley. They were members of the Committee of Safety for Mecklenburg County, as well as delegates to the Provincial Congress of North Carolina, in April, 1776. John Davidson was the son of John and Ann Davidson, who settled in West Pennsboro township about the year 1731. He served also during the War of the Revolution and became quite distinguished. Another Davidson was Patrick, who settled about the same time in the Valley. His son George removed to North Carolina in 1750, and was the father of General William Davidson, born in the Cumberland Valley in 1746, and who so distinguished himself in the Revolutionary War. He was killed near Cowan's Ford in 1781, thus falling in the prime of life and when of great usefulness to his country. North Carolina has honored herself and him, by naming one of her counties for this noble and patriotic soldier. John Irwin settled in the Valley, in what was subqently Milford township, about 1734 ; his son Rob-

ert removing to North Carolina, became a distinguished officer and performed important military service during the war. Benjamin Patton, the son of William and Elizabeth Patton, who settled in Peters' township, removed at an early period to the eastern part of Mecklenburg County. He was a man of iron firmness and idomitable courage. Descended from the proud blood of the covenanters, he inherited their tenacity of purpose, sagacity of action and purity of character.

Zacheus Wilson, James Harris and Matthew McClure, also signers of that declaration, were emigrants from the Cumberland Valley into western North Carolina. Thus it will be seen that not only were the descendants of these early Scotch-Irish settlers remaining in the Valley, true to their friends, to their country, and their God,—but, those who went Southward performed deeds of noble daring and exemplified that lofty patriotism which has been the distinguishing characteristic of the Scotch-Irish settlers of the Cumberland Valley in their own homes. No other settlement in the Colonies of similar area ever sent forth so many men of distinguished bravery and zeal in the cause of liberty.

There are, perchance, more representative families descended from the early Scotch-Irish settlers in this Valley than from any other section. From Maine to California there are people bearing the same surname, as well through intermarriage tracing their ancestry to those sturdy pioneers of the forest, and it would afford me much pleasure to rehearse their distinguished services, not only to the States wherein they dwell, but to the Nation at large. I can only refer in praise at this time to the deeds of the Blaines, of Middlesex; the Allisons of Antrim; the Duncans of Carlisle; the Elliotts of Peters; the Browns of Antrim; the Lyons of Milford; the Maxwells of Peters; the Culbertsons of "The Row"; the McConnells, Herrons, and Hendersons of Letterkenny; the McCalmonts and Stevensons,

but time on the present occasion will not allow. I intended to refer somewhat to the Campbells, the Findlays, Hoges, Breckenridges and Craigheads, but these also, with the record of others, must be left for some future historian of the Valley.

It would greatly please me to continue this subject further, as there are hundreds of families of more or less prominence concerning whom and their descendants I may have information. The theme is a fruitful one, and there certainly is a fascination about following the lines of descent from the first settler to those of the present generation, scattered as they are to the North, South, East and West. Some day, there may arise, I hope, some one who will take this matter up, and, with a love that knows no faltering, preserve to you and those who come after you, a faithful record of the "Historic Families of the Cumberland Valley."

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## AMERICAN PRESBYTERIAN CHURCH IN AMERICA.

BY REV. THOMAS MURPHY, D. D.

No subject of deeper interest can we study than that of the Providence of God over the affairs of human history and to us no point of that study could be more absorbing, than that whereby He directed the earliest movements of history to the accomplishment of His great design in reference to this land in which we live. That He had in view for it some sublime purpose in the future we cannot question. On that account, every movement of His Providence in reference to our land, becomes to us a point of intense moment; and of all other points none are so inter-

esting as those whereby He prepared a church for our people. Moreover, of all churches, to be gotten ready for the country, none could have the attraction for us that we find in the Presbyterian. In it we believe we can very clearly trace His divine footsteps in preparing a Presbyterian Church in America in which there are many kindred principles—It was an American Presbyterian Church for America—and the successive stages of its preparation form the subject on which we would dwell. Merely as a subject for study it is most attractive, but as involving the very highest welfare of our country, it must awaken our greatest interest. The successive stages of preparation for the church, run parallel with the progress of the country, and cannot but attract our affectionate study. We would take these stages in succession, that we may see clearly the wonderful similarty.

*First.* We see the hand of God in the gathering of the people out of which the church is to be formed. They were all people from lands where a sound Presbyterian faith had long prevailed. Chief among them were the Scotch-Irish, from Ulster and the land of John Knox, and German Calvinites, from Basil and the home of Calvin, and the faithful from the banks of the Rhine, and Welsh Calvinites from Travecea—and descendants of the Puritans from England ; and children ot the Huegenots from France, and many others of a kindred spirit and creed. They were peoples, all of whom had suffered severely in their ancestral homes for their God and their faith.

*Second.* The next stage of God's leading was seen in His providing for these gathered people a sound scriptural creed. The crowning act of this great event was, when in 1729, they heartily and most solemnly adopted the Westminster Confession of Faith, with the catechisms, as the standard of their belief, and pledged themselves in the most solemn manner that they would follow its doctrines and practice.

The *Third* stage by which God was preparing His church

for this land, was that of providing for her an educated ministry. From the first, the Presbyterian Church would have no ministers but those who had been carefully trained for their great work, and at that early day when foundations were to be laid this was especially needed. Our fathers could not rely any longer on a supply of ministers trained in Scotland, Ireland or the colleges of New England. There must be some method found by which the young men could be trained at home. By a strange, almost romantic, path of Providence this was provided for in the establishment of the renowned Log College. The story of the beginning of that blessed institution has never been told in its simple facts. It has only recently been discovered in the archives of Bucks County, Doylestown, Pennsylvania. Only now has even the name of the founder been brought to light in connection with the records of the transfer of property in those early days. Marvelous was the way in which Providence prepared the way.

The true founder was an humble girl named Catharine Kennedy, born about 1678, in County Armagh, Ireland. Carefully educated in the manse of her father, Rev. Dr. Kennedy, in the earnest faith and love of Christ, her chief training for her glorious life-work began while yet but a child. At that time merciless persecution for the Presbyterian Faith of his ancestors, drove her father into exile in Holland, the daughter of hope and promise with him. After a time, the bloody persecution abating, the fugitives returned to their native land. There, she soon made the acquintance of a young Episcopal clergyman, just graduated from Trinity College, Dublin. They were married ; and, after a time, probably through the influence if her godly example and persuasions, he left the Church of England, and entered that of her Presbyterian father. A few years pass, and probably through her influence again, he, the great and good, Rev. William Tennent, with his wife and four boys who had been born to them, sought a better field of usefulness in

preaching the Gospel to the Indians in America. By the leadings of Providence, they were conducted step by step, to the founding of what became the celebrated Log College; a very humble structure of 20 by 18 feet, formed of logs cut down by their own hands in the adjoining woods. Its first design was the education of the four boys; but others soon sought its advantages, and it rapidly grew into the so-called college where most of the first ministers of our church were trained. That was the scene of the noble Catharine's great life-work. In helping, probably sometimes with her own hands even, the erection of the building, encouraging her husband, often despondent, and not strong in body, proving a mother to all the boys, in their sickness and sorrows, she left the impress of her deep piety, fine scholarship and eminently good sense, upon the character of all the young men trained at that first school of the prophets. It was, through her influence that the ten Log College Evangelists had the foundations laid of their future marvellous power for Christ and His cause. To no other individual is our church and country so much indebted as to Catharine Kennedy though until a few years ago, even her name was unknown to the world.

The *Fourth* stage by which God was getting his church ready for the country He was establishing, was the endowing that infant body with the special power of the Holy Spirit. This was, in one respect at least, the most marvelous of his doings. The first ministers, most of whom had come from abroad, were soundly learned men, and possessed of correct theological creed, but their piety was less spiritual and earnest. A different spirit was needed for a great church of a great country. How was the want to be met? In a way we would little have expected. He sent here that most godly and eloquent man, Rev. George Whitfield, bringing with him from England, the burning spirit of the Oxford Methodists. He came and preached to thousands upon thousands, imparting his earnest spirit wherever he

went. In no place did he leave so deep an impression as upon Log College. Through him the tone of piety there was utterly changed and intensified. Before, it was eminent for its sound learning and theology; now it became as eminent for its devoted piety. How can we imagine the greatness of the marvel that the acknowledged great spirituality of John Wesley, without a particle of his errors, should thus be made the reigning spirit of the church destined to such a mission. Verily it was God's doing, and it is marvelous in our eyes!

The *Fifth* stage of preparation was another very great marvel. The sound creed was provided; the arrangements for an educated ministry were made; the Baptism of the Holy Spirit had been granted—all was ready; but the blessings were confined to a narrow locality. The Log College, the city of Philadelphia, and large circle around it were all yet reached; but the gracious influences were intended for the whole country. East, West, North and South were all contemplated in the sublime scheme. It was a national preparation which the God of the nations intended. How are the other parts of the land to be reached? How is the whole country to be included in the gracious work? The God of infinite wisdom and power has his plan ready. In the Log College, He has a *band of ten evangelists* prepared, with the same doctrines and the same spirit; but with different gifts, and different powers, as soon as his plans are ripe; to spring forth over the whole land and spread the system in every quarter, and plant the standard at every point. But little is this glorious movement understood.

The names of these blessed men, all taught in the Log College, sanctified by the same spirit, and bring with them the same love to Christ and souls, must be had in remembrance. They were the four great sons of Tennent, Gilbert, William, John and Charles; the two brothers, Samuel and John Blair, Samuel Finley, William Robinson, John Rowland, and Charles Beatty. These were the men whom God

prepared and sent abroad to disseminate the cause over the whole land. Not only did he give them all this general commission, but to each of them a special work, and a general qualification. Gilbert Tennent, was the pioneer, to break down with the blows of a giant, all that might oppress. William Tennent, Jr., was the saintly man appointed to illustrate how near are the interests and communion of heaven and earth. John Tennent, the type of true piety, who did his brief, but glorious work, and then went home. Charles Tennent, the model pastor, leaving an example for all ministers. Samuel Blair the eminent preacher, drawing thousands to the cross. John Blair the theologian, needed to define the doctrines of the church. Samuel Finley, the establisher of institutions for learning and piety. William Robinson, prominently the evangelist who as a flying angel, preached the gospel in every quarter; and who, as asserted by Dr. Archibald Alexander, was the means of more true conversions than any other man by whom the land was ever blessed. John Rowland, the great revivalist, leading the way in this method of building up the cause. And finally Charles Beatty, the gentleman by instinct and culture, with his mission to recommend the gospel to the cultured, the refined and the intellectual. Among those who had entrusted to them the work of spreading the cause over all the land, I must name another, a most blessed woman. Among those born of women, how few so highly blessed as she! The simple story of her relationship to the great, and the good is all that we can give. She was the sister of the two eminent brothers, Samuel and John Blair. She was the wife of Rev. Dr. Robert Smith, president of Pequa Academy, almost equal in learning to its mother, the Log College. She was mother of Rev. Dr. Stanhope Smith, first the president of Hampden-Sidney College, Virginia; and afterwards president of Princeton College. She was also mother of Rev. Dr. John Blair Smith, who followed his brother as president of Hampden-Sidney College, and then became president of

Union College, Schenectady, New York. Moreover, she was foster mother of Rev. John Caldwell, prominent in the Mecklenburgh Convention, Dr. McMillan, the great western missionary, of Dr. George Duffield, of Dr. Rice of Kentucky, and many others of the great and good of that early day. Where—where such a blessed record as this?

The *sixth* stage of this marvelous preparation was as strange as the rest. Its design was to homologate, to bring into harmony the many and various discordant elements of which the church was originally composed. In the original formation of the church, there were members from Ulster, from Scotland, from Old and New England, from Switzerland, from the Palatinate of Germany, from Wales, and other lands. How could all these harmonize in doctrine and practice. They had been accustomed to utterly diverse views of non essential doctrines, to different ways of worship and plans of work. They were good men and true, but in their minor points they had been used to different modes. Though truly converted men, they could not at once see alike in all things. And without that harmony of views, how could they work and worship together in peace and prosperity? Then how could they at once be brought all to see, and feel and act in full accord. Such a chance would ordinarily be the work of centuries. But the work could not wait. One united and harmonious church was needed at once, as both church and country were reaching maturity. How shall the problem be solved—the difficulty met? To mere human wisdom it was impossible; but God has his own plan ready. In His mysterious Providence he suffered the church to be rent in twain by what is ordinarily called the great Schism of the old and new controversy. From the human side it was a pure and great calamity. Pride, and prejudice, and passion seemed to rage supreme. But what was the Lord doing with it? What could be accomplished by no other power on earth. The breach began in 1741; and by it misunderstandings were cleaned up, doc-

trines were discussed and defined, plans were tried and adopted, or rejected, passions had time to cool, and men were seen in excellencies of character, which they were never before supposed to possess. Thus was the blessed result achieved. The annealing process went on for seventeen years; when all had become healed in 1758; and that in the spirit of these blessed words sincere and permanent—"All complaints and differences shall be mutually forgiven and buried in perpetual oblivion, and they shall unite in principle as though they had never been concerned with one another, nor had any differences." Oh how gloriously perfect in result is God's work!

*Seventh Stage.* All was now ready—all prepared for the New American Church for America—all but one thing; and that would require time—veneration for the fathers was needed—sweet associations of the memories of other days—attachments to the old church, with which was connected many blessed reminisicences, the feeling of "our good old church" was wanted there still. Again had the infinite wisdom provided for the want. Time was required in which all that had been accomplished should be settled—defined and fully established. The principles of doctrine and order were to take root; the habits, and character, and modes of thought, and forms of an American Presbyterian church were to be matured; influencing traditions were to be formed; the great power of early associations was to be created; the children were to be put in possession of such peculiar attachment to the Old Church as is hallowed by the memories of the past. But this would require many years; and even that was providentially provided for. Moreover it explains a mystery that seemed very dark. In the progress of the cause we find a strange break. From 1758, when the great Schism was healed, until 1788, all seemed at a stand-still, only one church was organized. Not one important movement was witnessed, all seemed dead. Thirty years, *a whole generation in time*, seemed lost to the his-

tory. What means this? Has the Divine scheme, as to the church been abandoned? No, no, far from it. That long period of apparent inaction, was accomplishing a most important end. It was ripening all the previous planting. It was establishing the cause for the next, and final stage.

*Eighth Stage.* That last stage was the organization of the church; for which God, in his usual manner, was so long, surely, steadily, gloriously preparing. In that final stage, of organizing the church, there comes to light, in a way which cannot possibly be mistaken, the fact that this American Presbyterian Church and American nation or government had been prepared for each other by the sublime working of God's Almighty Providence through all the preceding years. The way in which this is made absolutely unmistakable is that the General Assembly of the church was organized, and the constitution of the government adopted, *at the same time*, *in the same place*, *by men of the same views*, and on the same principles. These momentous facts are beyond all controversy, and with a glance at them we close our remarks.

First, as to the Time. The General Assembly was organized on May 24th, 1789. The organization of the government was consummated, when Washington was inaugurated as President on April 30th, 1789—the great events only twenty-four days apart!

Second, as to the place. Both events occurred on well nigh the same spot. Not only was it in the same city of Philadelphia; but the constitution of the government was adopted in a hall a little over two squares from the church where the church was organized. A clear voice might have been heard from one building to the other.

Third, men of the same views formed both. The men who organized the General Assembly were all, of course, staunch Calvinites. On the best of authority we have it that: "*For above one hundred and thirty years previous to the adoption of the constitution, all the higher institutions of*

*the land were under Calvanistic management and teaching.*" But that was the period in which the great statesmen who wrote that instrument had received their education and bias. Such were the institutions which made them what they were. Hence their spirit, the bent of their minds, their opinions and views, and their interpretations of history were the same as those of the framers of the Constitution of the Church.

Fourth. Formed on the same principles. The principles of the two were precisely alike, as even the most superficial examination will reveal. (1) A total disconnection of church and state, the one asking no aid, the other acknowledging no obedience. (2) Total separation from the old world—one seeking no ordinations, and the other yielding no allegiance. (3) Both adopted written constitutions, as guides to all their laws. (4) Absolute equality in all the members of their respective constituencies—the one tolerating do prelates of any degree—the other no potentates or privileged claims. (5) The framing of both constitutions was on precisely the same plan—in the one, the church, the session, the Presbytery, the Synod and the General Assembly. In the other, the township, the county, the state and the general government. (6) The principle of representation in all bodies. (7) Courts of review and appeal identical in every respect.

Now were all these coincidences mere chances? Did they all merely happen to be so? Who can imagine that the mere wisdsm of men made this arrangement? Is it not as manifest as the day that the same mind was at work in the formation of the purpose that shaped them all, and that the all-wise mind? Was there not clearly one great plan in both lines of events? Was not that plan to set up a great nation that would take a leading part in the final movements of the earth, and side by side with it a great Scriptural Church, that would influence its character and shape its destiny?

# SOME LESSONS FROM THE HISTORY OF THIS CHURCH.

BY HON. JAMES A. BEAVER.

The church building being unable to accommodate the crowds who were in attendance upon the Centennial, demand was made that Gen. Beaver should take a place in the doorway where he could be heard by those who were inside as well as outside the church. The double doors at the side of the church were opened and, standing in the doorway, he partly faced the congregation inside and the great crowd gathered about the doorway, and was in full view of the churchyard connected with the church, where so many of the founders of the church who were instrumental a hundred years ago in erecting the building in which the services were held, lie buried.

The General spoke without notes and, as he said, without previous preparation, the substance of his remarks being what follows:

*My Friends, and Friends of the Friends of my Ancestors*:

I have joined with you in this service today with very great delight. The invitation to be present was both a surprise and a pleasure, and ever since its receipt I have counted in anticipation upon what has been more than realized in the services of today. The journey hither has been in itself a rare enjoyment. A ride through the Cumberland Valley always brings pleasure with it: but, I have, in addition—being the guest of my friend Pomeroy—enjoyed to the full the graphic account of the several occupations of Chambersburg by those who were opposed to us during the late Civil War, as I heard it from the lips of his mother-in-law, Mrs. William McLellan. The drive from Chambersburg here this morning has also been exceptionally pleasant, and, as I have mingled with you in social intercourse during the day and have heard, from the lips of

those who were abundantly able to furnish us both instruction and enjoyment, how for more than a century this region has been cultivated, morally and religiously and how for a round century this building has stood a very beacon light of Gospel truth upon this hilltop, I have realized to the full that it is good to be here.

The thoughts which come to me upon the occasion, however, are not all joyous. As we have listened to the story of what this church was a century ago and compare what we learn its condition to be now with what it was then, one cannot help a feeling of sadness, in view of the contrast; and this feeling is emphasized when we consider that this church stands for very many in like condition throughout this valley and throughout our goodly Commonwealth. Many churches, once flourishing and sending out streams of wholesome and elevating influences, are practically dead or able to maintain life only by help from outside themselves. A first and partial view of the subject is discouraging and we are prone to think that the Church goes backward. As a matter of fact, this is not so. The general tendency of the age is toward city and town life, and, as our people congregate together, they naturally seek conveniences for worship in their own vicinity. The result in this case, as in many other cases, is that churches in towns and villages draw to their support the descendants of those who formerly founded and maintained this church. If you consult the names of the original pew holders, as they are given in the draft which has been exhibited here today, and interrogate their descendants who have come together to observe this centennial, you will find that many of them are doing just as good work for their Master and for the church of their choice in cities and towns and villages widely separated, as was done by their ancestors who founded and maintained the Rocky Spring Church. In looking, therefore, at the question which naturally suggests itself, in view of the condition which confronts us, we must take a broad view of the case

and determine whether or not, viewed from the standpoint of the entire Church, we have not made a great advance upon former times. The general statistics of the Church will undoubtedly sustain this view; and, instead of being saddened by the decadence of what was once a flourishing and influential church, now reduced to a handful unable to support a pastor of themselves, we must look at the streams of influence which have flowed hence to the uttermost parts of the earth, beautifying and fructifying in their course the localities which have been reached by them. The towns in this immediate vicinity, towns and cities more remote, and the great metropolis of our country itself, send the reprerentatives of the families who worshiped here to testify to the wholesome influence which went out from this church and to the steadfastness and loyalty of their sons to the the truth as it was maintained by the Fathers in this place. I recall at this moment a church in the immediate vicinity of my home, situate something as this is, which was originally the strong, vigorous and influential organization which enabled our church in Bellefonte, in connection with it, to call a pastor and which for many years led our church in numbers, in influence and in all that makes church life vigorous and wholesome and helpful. The tendency toward town life, of which I have spoken, has brought many of the members of that church into connection with our own. At the organization of a single church in Illinois, thirty-eight of its members were found uniting together in establishing a new church of our faith and order. Many other churches in the West testify in like manner to the help which they have received from this strong mother church. These depleting influences have gone on, until it is now unable to support a pastor and depends upon occasional supplies for maintaining the regular means of grace. There is undoubtedly a sad side to the case to which I have alluded and yet that church was founded in large part by those who were at one time connected with this church.

The Cumberland Valley and the Rocky Spring Church sent the McCalmonts to Nittany Valley and the Lick Run Church. They for years constituted an important element in maintaining that church. They have all gone from the locality and the Church at Bellefonte, and others in western states to which I have alluded, have absorbed the entire family; so that, as I stand here, I can readily recall the grandchildren of the men who founded this church who are bravely and loyally doing their share in building up and maintaining churches elsewhere in our own State and in Home Mission fields of the States farther west. Let us not yield to this feeling of discouragement, therefore, but gather from the condition which confronts us the claim which this church and others of like character have upon those who have drawn from it the strength of its earlier years and influence.

As I look from the hilltop across the valley which opens out before me, there comes within the range of my vision the neglected churchyard—God's Acre as it is sometimes called. Its appearance gives rise to another practical thought which I would like to emphasize in this presence. The descendants of the old families who founded this church and whose remains are buried in this adjoining churchyard are widely scattered. Naturally they become interested in what immediately surrounds them; and, as they become further removed, generation after generation, from the associations which cluster around this locality and from the more intimate knowledge of their ancestors, it is very natural to lose sight of and interest in such a locality as this, but assuredly the devoted men and women whose bodies lie in yonder churchyard deserve better of their descendants than what has been accorded them. It has been a great pleasure to me to learn, since my coming here, that my friend, John Gilmor, who lived in one of the villages near by, provided a fund by his will, the interest of which can be used for maintaining the churchyard in proper con-

dition. His wishes in this respect will no doubt be religiously complied with and yet the fund is utterly inadequate to do what should be done in improving these surroundings, naturally so beautiful. In looking up the graves of my own ancestors in this neighborhood, I called upon John Gilmor several years ago and received from him, as a loan, a receipt book which had the names of some of my ancestors and which contains in it a receipt signed by James McCalmont for the contribution of Mr. Gilmor's father for the building of this church. The history of the early settlements of this valley and of our entire State is preserved very largely through our churchyards and the monuments which perpetuate this history should be carefully preserved and, as they decay and moulder, should be transferred to more enduring material. It is only in this way that we can tell, to the generations which shall come after us, what has been done by those which have gone before us. I sincerely hope that, as one of the results of this Centennial, we shall see the churchyard which contains the dust of many who lived heroic and honorable lives and who served their country as well as their God faithfully in their day, substantially enclosed and beautified and made the proper and worthy resting place of the bodies of these heroic souls.

Inasmuch as I accepted the invitation to come here, with the distinct understanding that I was not to be regarded as one of the speakers of the day and have, therefore, made no preparation for an address, you will, I am sure, allow me to express for myself and for those who may not have the opportunity of giving voice to their feelings, the great enjoyment we have together had in the services of this day. The addresses which have been delivered are worthy of permanent preservation and I sincerely hope that we may have them given to us in such form as will enable us to tell the next and succeeding generations what was done here upon this day. In this way, as well as in what I have indicated heretofore, we may tell to others some of the history which

has been made by those who have left their lasting impress upon this community and, through their descendants, upon many portions of our country.

The occurrences of the day have reminded me somewhat of the regular services of the country church of which I have a distinct recollection and which come to me as a very pleasant memory from my boyhood's days. We have heard these services described today—the morning service in which we were expected to have a doctrinal sermon of considerable length, with all the usual accompaniments, the adjournment for lunch and the social enjoyments which followed—which, by the way, have been admirably carried out on this occasion, and the shorter practical discourse which followed in the afternoon. I owe the committee a debt of gratitude for giving me the opportunity to be here. I have already intimated the feeling of indebtedness under which the speakers of the day have placed me, and it only remains to thank you all, at least such of you as I have been able to speak to and associate with socially, and particularly the gentleman who so kindly presented me with the bag of pears which he says were gathered from a tree growing upon the very spot upon which my great-great-grandfather's house was built, for the rare enjoyments of the day.

May peace remain and prosperity return to this venerable church and may the people of the next century find it even more useful and flourishing than it was left by those who built this edifice one hundred years ago.

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## OLD FAMILIES OF ROCKY SPRING.

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BY WILLIAM P. STEVENSON.

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Some time since Chauncey Depew was invited to make an address at the annual dinner of the Holland Society in New York City, and he commenced by saying that he had been investigating the origin and derivation of his name,

and that while it is now Depew, he found it was formerly Depie, and before that it was Van Pie, which gave him a place among the Dutchmen.

If he were here on this occasion I have no doubt but that he would adapt himself to present circumstances and prove to us that he is Scotch-Irish.

We are all Scotch-Irish today, and it therefore seems fitting that I should commence my address with a quotation from that ancient Gaelic bard Ossian,

"There comes a voice that awakes my soul,
It is the voice of years that are gone;
They roll before me with all their deeds."

It is this same voice that I hear today, and yet it is indistinct, the mists of a hundred years hang over us. I see as through a glass darkly. Would that I could see these old-time worshipers face to face.

This is no ordinary occasion,—it is like the century plant which blooms out only once in a hundred years.

As Dr. Erskine expressed it in his letter inviting me to come, I am the representative of one of the old families who worshiped here.

My grandfather's great-grandfather settled in this vicinity about the time of the ecclesiastical organization of this old church, more than one hundred and fifty years ago. He and his wife lie buried in that graveyard with no stones to mark their resting places. He and his son and his son's son and their families worshiped in the old log church which stood here from 1750 until this substantial edifice was erected one hundred years ago.

My great-grandfather worshiped in this house from the time it was built in 1794 until he moved westward in 1803, and my grandfather has told me of his walking from their farm called "Stevenson's Delight," near Strasburg, to this church each Sunday when he was a child, and when I was here some twenty years ago I found the name Stevenson marked on the pew where they used to sit.

If the walls of this ancient church could speak, or its echoes could syllable the memories of the past, what a tale they would tell!

In the minds of some of us these memories are gathering and forming with more than ghostly distinctness as we try to reproduce the scenes of other days. I have been living much in the past during the last few years, delving into family history, and I often find my thoughts wandering back to this old church.

I see the old log building, the grove of trees, the graveyard, the horses standing in the shade, the gathering of families and friends to ask of each other's interests and welfare, the old spring; and then we enter the church and see the venerable forms of our ancestors as they assemble in the family pews, the precentor standing within the rail, the minister in the pulpit telling them the same old story that we love so well, the sacramental season, the old pewter communion service, the venerable men distributing the symbols of the bread of life, and the kindly invitation from the pastor in the Master's name. All this we can call up in imagination, but that is all.

The first emigrants began to come into this valley about 1730. They were a plain people with the log cabins to live in and rough home-made furniture, and the decorations on the walls were the rifle, the pouch and the powder horn.

Their clothing was of the simplest kind and their food was equally plain.

They had few books, because they were scarce and high priced, but they could afford to own some good ones, such as the Bible, the Catechism, the Confession of Faith, the Psalm book and Pilgrim's Progress, and they studied these and made themselves familiar with them and instructed their children carefully.

They were probably not all pious, but they all had the very highest respect for religion and its institutions, and they loved the doctrine of the Presbyterian church.

Every Sabbath afternoon or evening the family was gathered together for instruction in the shorter Catechism. No family was complete without the family altar, and such scenes as Robert Burns describes in his "Cotter's Saturday Night" were just as true of the inhabitants of this valley as of families in Scotland.

The majority of these settlers were men of intelligence, resolution and energy, who by their own enterprise and industry hewed out for themselves valuable farms from the primeval forest, and these very toils, perils and trials formed characters which enabled them to endure the hardships of their frontier situation.

Riddle says "they were a God-fearing, liberty-loving, tyrant-hating, Sabbath-keeping, covenant-adhering race." They were a very different class from those who come to this country today.

One who lately came over, telling his friends about the recent Chicago strikes and the great advantages of freedom and a free country, said, "Why, you can not only stop work yourself, but you can make everybody else stop." Thank Heaven our forefathers were made of different stuff!

During those terrible years from 1755 to 1765, the first pastor of this church, Rev. John Blair, was driven from his pastorate by the Indian incursions after Braddock's defeat, and the people all through the Kittotiny Valley had to flee from their homes with what effects they could carry to the safety afforded at Carlisle and Shippensburg, so that at one time it is said there were in Shippensburg nearly fourteen hundred of these wretched, homeless creatures occupying cellars, sheds and barns, some of whom were without doubt members of this old congregation. The suffering inhabitants of this county sent one petition after another to those careful, slow-going Quakers in Philadelphia, who held the reins of government, and who refused, absolutely refused, to grant arms and amunition to these our forefathers who were protecting them on the frontier.

While all these things were transpiring, on July 19, 1757, a party of Indians swooped down on one of my forefather's fields, only a few miles from this spot, where about twenty men were reaping, and killed nine, one of whom was Robert Stevenson, and carried away four as captives. Margaret Mitchell, whose husband and son were murdered, took the scalp of the one Indian (who was killed) all the way to Philadelphia in order to receive a reward which was offered for the same.

I have often heard of Indians carrying the scalps of their victims hanging to their belts, but I do not believe that there is any one in this audience who can produce a female ancestor who went round with an Indian scalp in her pocket.

About this time a funeral procession was moving along in this locality, and the Indians rushed out and dispersed or killed the mourners, opened the coffin, and scalped the young woman who was being carried to her burial.

Living in the safety of our present surroundings, think of what our forefathers endured to secure them to us!

Coming down to the period of the Revolutionary War, I often think of that stirring appeal which Rev. John Craighead made from the pulpit of the old church, which brought every man in the audience to his feet as a volunteer to go to the assistance of Washington. My great-grandfather Joseph Stevenson, and several of his brothers, were of these volunteers, and he served in the Sixth Battalion and afterward in the Eighth Battalion of Pennsylvania troops, and I am a member of the Society of the Sons of the Revolution by reason of his services, and a certificate to this effect, of which I am very proud, hangs in my library.

As we walk around this hill, let us do so reverently, for we are treading on sacred ground, dedicated to God and to American liberty. Here lie the remains of our ancestors who were the original settlers of this county, and the sound of whose axes first broke the stillness of the forest. Many

of them ventured their all to purchase the freedom we now enjoy. They built this house of God when this was a remote frontier settlement, to disseminate the hallowed principles of the religion of Jesus Christ, and all of them are now gathered into that land "where congregations ne'er break up and Sabbaths have no end."

While I stand here as the representative of the old families who attended this church years ago, there are undoubtedly numbers of the descendants of some of these original settlers who might have been here today, and probably there are some in this audience, but if any of you have reason to feel interested in this occasion, "I more," for I cannot think of any one who has more links of historic connection with this celebration than myself. Four generations of Stevensons worshiped in these sanctuaries, and my father and my little son are here with me today, making seven generations that have been on this sacred spot.

As I trace back my ancestry on every side I find them all true blue Presbyterians, and that they played a part in the formation, organization and early history as members of or officers in many of the old pioneer churches of Pennsylvania, commencing with Neshaminy, in Bucks County, Donegal and Octorara, in Lancaster, Upper and Lower Marsh Creek and Great Conowago in Adams, Rocky Spring and Big Spring in Franklin and Cumberland, Cross Creek and Chartiers in Washington.

Turning to the patriotic side, I find that ten of my ancestors took part in the Revolutionary War, so that I think you will consider my pride pardonable, both as to my Presbyterianism and my Americanism.

From Bucks, Lancaster, York and Cumberland Counties they responded to the call to arms, and as far as I have been able to learn, every one who was of sufficient age took part in the struggle, privates, lieutenants, captains, majors, quartermasters and colonels.

Our Scotch-Irish ancestors hated tyranny with a "perfect

hatred," and were among the earliest champions of freedom.

The historian Bancroft says, "The first public voice in America for dissolving all connection with Great Britain came not from the Puritans of New England, the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians."

We certainly have a goodly heritage in such an ancestry, and it seems to me as I stand here in the church of my fathers today that I can almost feel that their hands are stretched across the lapse of years in benediction upon their children.

May the spirit of the past inspire us today, and the memory of our forefathers stimulate us so that we may not forget our covenant with the Lord God of our fathers, but may the promised blessings descend from the fathers to the children.

Let us open our hearts to the stimulus of these thoughts and memories, and as we turn away from this old Scotch-Irish landmark and go to our homes, may we feel in our hearts that the God of our Fathers is "the God of their succeeding race."

## LIST OF PEW HOLDERS.

The following is a list of the pew holders in the old log church of Rocky Spring during Rev. John Craigheads ministry there in 1768–1794.

No. 1.
Joseph Culbertson,
Col. Samuel Culbertson,
Lieut. John Rhea.

No. 2.
Col. Joseph Armstrong,
James Finley,
William Young.

No. 3.
Robert Mitchell,
Moses Blackburn,
John Gelvin,
Andrew Thomson.

No. 4.
William Smith,
Thomas Ferguson,
William Witherow.

No. 5.
William Wallis,
Alexander Robertson,
Robert McCamey.

No. 6.
Daniel Eckels,
Joseph Henderson,
Robert Cauven, [Caven]

No. 7.
James Moore,
Noble Heath,
Thomas Ross.

No. 8.
John Gray,
Samuel Reed.

No. 9.
James Henderson,
Charles Herron,
Janet McCouch.

No. 10.
James Tom,
Samuel Menter,
Robert Stockton.

No. 11.
Capt. James Sharp,
Stephen Doyle,
William McHolson.

No. 12.
Samuel Jordan,
John Beard, (Falling Spring)
Thomas King.

No. 13.
Andrew Marshall,
Arthur Patterson,
Martha Wade,
William Bell.

No. 14.
Cathleen Dunlap,
Ensg. John Beard, (Rocky Spring),
William Beard,
James Henry,
Samuel Henry.

No. 15.
James Wilson,
Daniel McGregor,
Nathan Mead.

No. 16.
James Lockard,
David Jordan,
William Gibson.
No. 17.
John Anderson,
James McClure,
Robert Miller.
No. 18.
Alexander Mares,
Adjt. John Wilson,
William Waddle.
No. 19.
James Walker,
David Grimes,
William McCord.
No. 20.
Samuel Miller,
James Hise,
James Ensley.
No. 21.
Capt. John McConnell,
George Wilson,
Lieut. Reuben Gillespy.
No. 22.
William Davis,
James Davis,
Josiah Ramage.
No. 23.
Nicholas Patterson,
Andrew Wilson,
Isaac Martin,
James Endslow,
No. 24.
Eliza Thomson,
James Nickel,
Thomas Boyd,
William Archibald.
No. 25.
Major James McCalmont,
Lieut. Albert Torrence,
Hugh Wilie.
No. 26.
John Stewart,
Moses Lamb,
William Wayne,
James Barr.
No. 27.
Charles Cummins,
William Kirkpatrick,
John Shaw.
No. 28.
Stephen Colwell,
Robert Colwell,
James Harper,
William Johns.
No. 29.
Capt. Alexander Culbertson,
James Reed,
William Trotter.
No. 30.
John Ferguson,
Hugh Torrence,
Joseph Clark.
No. 31.
Samuel Culbertson, (creek),
Capt. Robert Culbertson,
Alexander McConnell.
No. 32.
Samuel Nicholson,
George Davidson,
John Boyd.
No. 33.
John Beard, (mountain),
Lieut. Joseph Stephenson,
John Beatty.
No. 34.
James Kirkpatrick,
James Dougherty,
Alexander White,
Thomas Taylor.
No. 35.
John Thomson,
William Fullerton,

Charles Stewart,
William Fleming.
No. 36.
John Machan, (sr.),
John Machan, (jr.)
Robert Brotherton.
No. 37.
John Breckenridge,
Samuel Breckenridge,
James Breckenridge,
John Clayton.
No. 38.
Robert Mahon,
Ensg. John Colwell,
Thomas Crawford,
William Sharp.
No. 39.
Robert McConnell,
John McConnell,
James McConnell,
Donald McConnell.
No. 40.
Rev. John Craighead,
Thomas Stockton,
Robert Cook,
Thomas Kincaid.
No. 41.
Capt. Matthew Ferguson,
Margaret Dixon,
John Chestnut.
No. 42.
James Eaton,
Rebecca Eaton,
Capt. Samuel Patton,
John Wilkison.
No. 43.
John Wilson,
Capt. James Gibson,
Thomas McConnell.
No. 44.
James Hindman,
Ensg. William Ramsey,
William Barr,
Charles Berry,
William Fullerton.
No. 45.
Capt. George Matthews,
John Peak,
Martha Allen.
No. 46.
Robert Allison,
David Blair,
Robert Craig,
Robert Dixon.
No. 47.
Samuel Ligget,
William Ferguson,
Betsey Thomson,
Capt. William Huston.
No. 48.
Col. Robert Peebles,
Moses Barnet,
John Kerr.
No. 49.
John Thomson,
Samuel Rhea,
Josiah Allen,
William McClintock.
No. 50.
Oliver Culbertson,
William Gill,
Joseph Sivan.
No. 51.
Thomas Hoops,
George McElroy,
John McClellan,
Charles Kilcrease,
Robert Carrick.
No. 52.
Henry Duncan,
Mary Kerr,
John Moore,
Alexander Spear.

LIST OF PEW HOLDERS IN THE BRICK CHURCH of Rocky Spring at commencement of Rev. Francis Herron's ministry, 1800.

No. 1.
Mark Gregory,
William Kirkpatrick.

No. 2.
James Warden,
John Warden.

No. 3.
Robert Swan,
John McConnell

No. 4.
James McConnell.

No: 5.
Robert Shields,
Joseph Swan.

No. 6.
Isabella Matthews,
W. W. Lane,
Capt. Benjamin Ramsey,
William Kirkpatrick.

No. 7.
Capt. Samuel Patton,
Joseph Marshall.

No. 8.
Isaac Eaton,
John Gilmor.

No. 9.
Nicholas Patterson,
George McClellan.

No. 10.
Jane Craighead (pastors pew)
Rev. Francis Herron.

No. 11.
Robert Brotherton.

No. 12.
Col. Joseph Culbertson.

No. 13.
John Brackenridge,
Andrew Brackenridge.

No. 14.
Andrew Wilson,
Charles Wilson,
John Machan.

No. 15.
John Stewart,
David Arrell.

No. 16.
Samuel Brachenridge,
Andrew Lyttle.

No. 17.
Andrew Taylor,
Clarina McCalla.

No. 18.
James Brackenridge,
Samuel McKain.

No. 19.
Andrew Thomson.

No. 20.
Joseph Graham
William Archibald,
Robert Cresswell.

No. 21.
James Boyd,
George McElroy.

No. 22.
Col. Joseph Armstrong.

No. 23.
Samuel Wilson, (M. D.)
Henry Davis.

No. 24.
William Bolton,
John Wylie.

No. 25.
Matthew Gelvin.

No. 26.
Andrew Beard,
Cornelious Harper.

No. 27.
John Dormon,
Joseph Dooley.
No. 28.
Africans pew paid for by James McCalmont and Charles Cummins.
No. 29.
Samuel Nicholson.
No. 30.
Hugh Ferguson,
John Ferguson.
No. 31.
James Gillelland.
No. 32.
Robert Mitchell,
Andrew Murphy,
Mary Denis.
No. 33.
Robert Smith.
No. 34.
William Davis,
Robert Stewart.
No. 35.
Gen. John Rhea, (M C.)
No. 36.
Capt. Albert Torrence.
No. 37.
Charles Cummins.
No. 38.
Col. Samuel Culbertson.
No. 39.
Maj. James McCalmont.
No. 40.
Capt. Thomas Grier.
No. 41.
Capt. John McConnell,
Nathaniel McKinstrie.
No. 42.
Capt. Robert Culbertson.
No. 43.
Moses Kirkpatrick,
Matthew Shields,
Michael Lane.
No. 44.
Capt William Huston.
No. 45.
William Marshall,
James Hendman.
No. 46.
Vacant.
No. 47.
Joseph Dooly.
No. 48.
Samuel Nicholson.
No. 49.
John Chestnut.
No. 50.
Robert Anderson,
Isaac Parker.
No. 51.
William Beard,
Charles Allison.
No. 52.
William Beard, (Sen.)
No. 53.
Joseph Eaton,
Daniel Eckels.
No. 54.
John Wilson, (Adjt.)
Alexander Mears.
No. 55.
John Kerr,
Samuel Peebles.
No. 56.
Capt. Matthew Ferguson.
No. 57.
Thomas Chestnut,
William Hay.
No. 58.
Lieut. Joseph Stevenson,
James Cooper.

## THE GRAVEYARD.

The following is a list of those buried in Rocky Spring graveyard so far as tombstones have been erected, with year of birth and death so far as can be ascertained:

Allen, Josiah, b 1772, d 1850
Allen, Susanah, b ——, d 1842
Allen, William, b 1820, d 1843
Allen, Margaret, b 1812, d 1845
Anderson, Robert Herron, b 1805, d 1862
Anderson, Mary, b 1810, d 1890
Armstrong, Col, Joseph, b 1739, d 1811
Allison, Sarah, b 1811, d 1891
Bard, Martha, b 1787, d 1865
Bard. William, b 1762, d 1815
Bard, Margaret, b 1771, d 1835
Barr, Margaret, Jane, b 1827, d 1850
Beard, William, b 1795, d 1823
Beard, Bobert, b 1800, d 1807
Beard; Robert, b 1769, d 1804
Beard, Elizabeth,b 1769, d 1842
Beard, George, b 1802, d 1873
Beard, Hugh, b 1857, d 1771
Beard, Sarah, b 1774, d 1794
Beard, Martha, b 1755, d 1795
Beard, Agnes, b 1730, d 1810
Besore, Rachel, b 1812, d 1838
Besore, Balzer, b 1784, d 1833
Besore, Peter, b 1779, d 1854
Besore, Martha, b 1789, d 1855
Besore, Elizabeth, b 1787 d 1853
Besore, William, b 1815, d 1840
Besore, Peter, b 1814, d 1874
Besore, Amos K. b 1835, d 1857
Besore, Elizabeth, b 1814 d 1839
Besore, John, b 1810 d 1889
Bishop, Melanchton, b 1861 d 1873
Brackenridge, James, b 1742, d 1809
Brackenridge, Elizabeth, b 1760, d 1835
Brackenridge, Rebecca, b 1810, d 1833
Brackenridge, Culbertson, b 1773, d 1832
Boyd, John, b ——, d 1770
Boyd, Mary, b ——, d 1778
Brotherton, Samuel, b 1754, d 1839
Brotherton, Robert, b 1792, d 1849
Brotherton, Matilda, b 1804, d 1857
Burns, John, b 1681, d 1760
Craighead, Rev. John, b 1742, d 1799
Cummins, Charles, b 1744, d 1821
Cummins, Elizabeth, Boyd, b 1748, d 1802

Cummins, Mary, b 1773, 1790
Cummins, Elizabeth, b 1780, d 1792
Cummins, William, b 1782, d 1821
Cummins, Catharine, Patton, b 1783, d 1873
Cummins, Mary, b 1782, d 1804
Culbertson. Mary Finley, b 1781, d 1814
Culbertson, Mary Jane, b 1812, d 1815
Culbertson, Samuel, b 1815, d 1816
Culbertson, Elizabeth, b ——— d 1802
Culbertson, Joseph, b ———, d 1818
Culbertson, Margaret, b ——— d 1838
Culbertson, Sarah, b 1800, d 1875
Culbertson, John, b 1803, d 1861
Culbertson, William E., b 1838, d 1865
Culbertson, Joseph, b 1840, d 1871
Culbertson, Clara M., b 1847, d 1862
Culbertson, Joseph, b 1837, d 1838
Culbertson, G. Francis, b 1850, d 1854
Culbertson, M. Simpson, b 1854, d 1859
Culbertson, Laura, b 1852, d 1859
Culbertson, R. Hays, b 1856, d 1859
Davis, William, b 1761, d 1823
Davis, Sarah, b 1761, d 1825
Deyarman, Jane Holmes, b 1757, d 1823
Deyarman, Henry, b 1751, d 1833
Dillon, William, b 1824, d 1891
Duncan, Mary H., b 1807, d 1828
Durborrow, John, b 1810, d 1826
Eckerman, Daniel, b 1786, d 1855
Eckerman, Elizabeth, b 1784, d 1827
Eckerman, Mary Gilvin, b 1800, d 1853
Ferguson, Hugh, b 1760, d 1834
Ferguson, Elizabeth, b 1756, d 1826
Finley, James, b 1739, d 1812
Finley, Jane, b 1745, d 1814
Gelvin, Mathew, b 1771, d 1847
Gelvin, Hannah, b 1777, d 1852
Gelvin, Mary Zimmerman, b 1816, d 1845
Gibson, Mary, b 17—, aged 71 years
Gillan, William, b 1797, d 1867
Gillan, Sarah, b 1796, d 1868
Gillan, Elizabeth, b 1828, d 1866
Gillan, James, b 1836, d 1839
Gillan, Jane, b 1824, d 1826
Gilmor, John; b 1760, d 1823
Gilmor, Elizabeth, Patton, b 1770, d 1838
Gilmor, Robert, b 1793, d 1843

Gilmor, Mary, b 1805, d 1867
Gilmor, James, b 1812, d 1875
Gilmor, William, b 1809, d 1875
Gilmor, Joseph, b 1807, d 1879
Gilmor, John, b 1802, d 1889
Gilmor, Eliza, b 1800, d 1891
Grier, Michael, b 1767, d 1844
Grier, Elizabeth, b 1783, d 1855
Grier, Thomas, b 1801, d 1818
Grier, Margaret, b 1802, d 1822
Harbison, Adam, b 1754, d 1824
Harbison, Martha, b 1766, d 1840
Harbison, Thomas, b 1799 d 1861
Hudson, Mary, b ——, d 1872
Huston, William, b 1755, d 1823
Huston, Margaret, b 1767, d 1823
Jamison, Jane Beard, b 1775, d 1799
Kirkpatrick, Moses, b 1769, d 1846
Kirkpatrick, Alexander, H. b 1809, d 1850
Lindsay, James, b 1788, d 1823
Lindsay, Margaret, b 1788, d 1840
Lightner, Sarah, A. b 1829, d 1856
Lightner, Sarah, b ——, d 1895
McCalmont, James, b 1684, d 1780
McCalmont, Jane, b 1[illegible]
McCalmont, Major James, b 1737, d 1809
Mc Calmont, Charles, Elizabeth, and Isabella, children of James and Jane, b —, d —
McCabe, Eliza, b 1820, d 1862
McClellan, George, b 1761, d 1823
McClellan, Lydia, b 1772, d 1840
McClellan, William, G. b 1790, d 1869
McClelland, John, b 1805; d 1859
McClelland, Martha, A. b 1814, d 1883
McKinney, David, b 1767, d 1835
McKinney, Eleanor, b 1772, d 1825
McElhare, Maria, b 1796, d 1866
McConnell, Donnald, b 1701, d 1776
McConnell, Robert, b 1702, d 1777
McConnell, Rosannah, b —— d 1770
McConnell, Capt. John, b 1746, d 1817
McConnell, Grizelda Stewart, b 1796, d 1832
McConnell Rachel Cummins, b 1801, d 1831
Machan, John, b 1730, d 1805
Machan, Mary, b 1728, d 1803
Machan, Elizabeth, b 1750, d 1804
Marshall, Isabella Patton, b 1773, d 1862
Mill[illegible]

Newton, Anna, b 1780, d 1861
Nicholson, Jane Cooper, b 1768, d 1796
Nicholson, Wm. Cooper, b 1795, d 1798
Poe, John, b 1796, d 1862
Poe, Isabella, b 1806, d 1863
Poe, Thomas, b 1840, d 1859
Poe, James, b 1841, d 1866
Patton, Martha, b 1784, d 1869
Patton, Rebecca, b 1776, d 1861
Robison, Agnes, B. b 1794, d 1823
Robertson, William, b 1752, d 1796
Robertson, Elizabeth, b 1750, d 1780
Robertson, James, b 1788, d 1793
Stewart, Martha, b 1756, d 1791
Stewart, Martha, b 1776, d 1779
Stevenson, Joseph, b —— d 1779
Stevenson, Margaret, b —— d 1779
Thomson, Alexander, b 1722, d 1800
Thomson, Elizabeth, b 1727, d 1815
Vance, G. b ——, d 1793
Wade, John, b 1710, d 1790
Wilson, John, b 1750, d 1826
Wilson, Sarah, b 1752, d 1848
Wilson, John, Jr. b 1791, d 1818
Wilson, Alexander, b 1804, d 1828
Wilson, James, b 1791, d 1847
Wilson, Robert, b 1803, d 1857
Wilson, Moses, b 1781, d 1861
Wilson, David, b 1784, d 1862
Wilson, William, b 1794, d 1867
Wilson, Sarah, b 1795, d 1871
Wilson Col. Stephen, b 1777, d 1823
Wilson, Charles, b 1771, d 1823
Wilson, Mary, b 1771, d 1831
White, Elizabeth, b 1771, d 1816